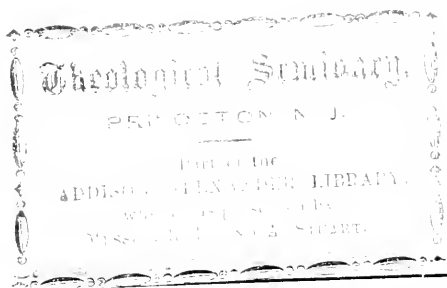


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1798.

VOL. XIII.



✓ A
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BIOGRAPHICAL
DICTIONARY;

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LIVES and WRITINGS

OF THE
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1798.



NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

RAMSAY (ANDREW MICHAEL), frequently styled the chevalier Ramsay, a polite writer, was a Scotsman of an ancient family; and was born at Ayre in that kingdom, June 9, 1686. He received the first part of his education at Ayre, and was then removed to Edinburgh; where, distinguishing himself by good parts and uncommon proficiency, he was sent for to St. Andrew's, in order to attend a son of the earl of Weems in that university. After this, he travelled to Holland, and went to Leyden: where falling into the acquaintance of Poiret, a celebrated mystic divine, he became tinctured with his doctrines; and resolved for farther satisfaction to consult Fenelon, the famed archbishop of Cambray, who had long imbibed the fundamental principles of that theology. Before he left Scotland, he had conceived a disgust to the religion in which he was bred; and in that ill humour, casting his eye upon other Christian churches, and seeing none to his liking, he became displeased with all, and gave into Deism. During his abode in Holland, he grew more confirmed in that way of thinking; yet without coming to any fixed determination. In this unsettled state of mind, he arrived at Cambray in 1710, and was received with great kindness by the archbishop, who took him into his family, heard with patience and attention the history of his religious principles, entered heartily with him into a discussion of them, and, to be short, in six months time made him as good a Catholic as himself.

The subsequent course of his life received its direction from his friendship and connections with this prelate. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France; yet neither of them came to the possession of it,

being survived by Lewis XIV. who was succeeded by his great grandson, son to the duke of Burgundy, and now Lewis XV. Ramsay, having been first governor to the duke de Chartreau-Thierry and the prince de Turenne, was made knight of the order of St. Lazarus; and afterwards sent for to Rome by the chevalier de St. George, styled there James III. king of Great Britain, to take the charge of educating his children. He went accordingly to that court in 1724; but the intrigues and dissensions, which he found on his arrival there, gave him so much uneasiness, that, with the Pretender's leave, he presently returned to Paris. Then he crossed the water to his own country, and was kindly received by the duke of Argyle and Greenwich; in whose family he resided some years, and employed his leisure there in writing several ingenious pieces. We are told, that in the mean time he had the degree of doctor of law conferred on him at Oxford; that he was admitted for this purpose of St. Mary Hall in April, 1730; and that he was presented to his degree by Dr. King, the principal of that house. After his return to France, he resided some time at Pontoise, a seat of the prince de Turenne, duke de Bouillon; with whom he continued in the post of intendant till his death. This happened on the 6th of May, 1743, at St. Germain-en-Laye, where his body was interred; but his heart was deposited in the nunnery of St. Sacrament at Paris.

His works are, 1. "Discours sur le Poëme Epique;" prefixed to the later editions of Telemachus. 2. "La Vie de Mr. Fenelon." 3. "Essai sur le Gouvernement Civil." 4. "Le Pſychometre, ou Reflexions sur les différens caracteres de l'esprit, par un Milord Anglois." These are remarks upon lord Shaftesbury's Characteristics. 5. "Les Voyages de Cyrus," in French; and, in English, "The Travels of Cyrus." This is his Chef d'Oeuvre, and hath gone through several editions in both languages. 6. "L'Histoire de M. de Turenne, in French and English." 7. "Several small pieces of poetry, in English." 8. "Two Letters in French, to M. Racine the son, upon the true sentiments of Mr. Pope, in his Essay on Man." These were printed after his decease, in "Les Oeuvres de M. Racine le fils," tom. II. 1747. In the former of these, he calls Locke *génie superficiel*, "a superficial genius;" and has shewn by this, that, whatever ingenuity and polite literature he might possess (and he possessed a very considerable portion of both), he was not qualified in any degree to judge of philosophers. Two posthumous works of his were also printed at Glasgow. 9. "A plan of education;" and, 10. "Philosophical Principles of natural and revealed Religion."

Religion, explained and unfolded in a geometrical Order, 1749," in 2 vols. 4^{to}.

RAMSAY (CHARLES LEWIS), a Scotch gentleman. He was author of a tract on short-hand, which he wrote in Latin, and dedicated to Louis XIV. It was translated into French, and published at Paris in 1681.

RAMSAY (ALLEN). He was born at Peebles, 1696; and served his apprenticeship to a barber in Edinburgh. In his early youth he addicted himself to reading during his leisure-hours; and wrote several poems which were justly esteemed by gentlemen of taste and education. But his capital work was the "*Gentle Shepherd*," first acted at Edinburgh, 1719. This is, perhaps, the most beautiful pastoral comedy that ever was acted on any stage in the universe. It is a perfect imitation of the manners of the people of Scotland; and it is no dishonour to the ingenious author to mention, that, previous to its first publication, it was perused by Sir Gilbert Elliot, Sir William Bennet, Duncan Forbes, esq. and other learned gentlemen. A subscription was set on foot for the author; and he opened a bookseller's shop in Edinburgh, which was much frequented. In his advanced years he retired to live privately, and died, 1763, aged 67. His poems have been printed in 2 vols. 12mo.; and his songs in 4 vols. and in one vol.

RAMUS (PETER), a most famous professor of France, was born in 1515, in a village of Vermandois in Picardy. His family was good, but had suffered great hardships and injuries from the wars. His grandfather, having lost all his possessions, was obliged to turn collier for a livelihood. His father followed husbandry; and himself was not happier than his father and grandfather, his life being, says Bayle, the sport of fortune, or one continued vicissitude of good and ill fortune. He was scarcely out of the cradle, when he was twice attacked with the plague. At eight years of age, a thirst after learning prompted him to go to Paris; but poverty forced him to leave that city. He returned to it as soon as he could; but, being unable to support himself, he left it a second time: yet his passion for study was so violent, that, notwithstanding his ill fortune in two journeys, he ventured upon a third. He was maintained there some months by one of his uncles; after which he was obliged to be a servant in the college of Navarre. He spent the day in waiting upon his masters, and the greatest part of the night in study. What is related in the first Scaligerana, of his living to nineteen without learning to read, and of his being very dull and stupid, is not credible.

After having finished classical learning and rhetoric, he went through a course of philosophy, which took him up three years and a half in the schools. The thesis, which he made for his master of arts degree, offended all the world; for he maintained in it, that "all which Aristotle had advanced was false;" and he answered extremely well the objections of the professors. This success inclined him to examine the doctrine of Aristotle more closely, and to combat it vigorously: but he confined himself principally to his Logic. The two first books he published, the one intituled "*Institutiones Dialecticæ*," the other, "*Aristotelicæ Animadversiones*," occasioned great disturbances in the university of Paris. The professors there, who were adorers of Aristotle, ought to have refuted Ramus's books by writings and lectures; but, instead of confining themselves within the just bounds of academical wars, they prosecuted this anti-peripatetic before the civil magistrate, as a man who was going to sap the foundations of religion. They raised such clamour, that the cause was carried before the parliament of Paris: but, the moment they perceived it would be examined equitably, and according to the usual forms, they by their intrigues took it from that tribunal, and brought it before the king's council; and Francis I. was obliged to interfere in it. The king ordered, that Ramus, and Antony Govea who was his principal adversary, should choose two judges each, to pronounce on the controversy, after they should have ended their disputation; while he himself appointed a deputy. Ramus, in obedience to the king's orders appeared before the five judges, though three of them were his declared enemies. The dispute lasted two days; and Govea had all the advantages he could desire, Ramus's books being prohibited in all parts of the kingdom, and their author sentenced not to teach philosophy any longer. His enemies discovered a most surprising joy on that account: they made a greater noise, in proportion, than the proudest princes for the taking of a considerable city, or the winning of a very important victory. The sentence of the three judges was published in Latin and French in all the streets of Paris, and in all parts of Europe, whither it could be sent. Plays were acted with great pomp, in which Ramus was mocked and abused a thousand ways, in the midst of the applauses and acclamations of the Aristotelians. This happened in 1543.

The year after, the plague made great havoc in Paris, and forced most of the students in the College of Prele to quit it; but Ramus, being prevailed upon to teach in it, soon drew together a great number of auditors. The Sorbonne attempted to drive him from that college, but to no purpose; for he held
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the headship of that house by arret of parliament. Through the patronage and protection of the cardinal of Lorraine, he obtained, in 1547, from Henry II. the liberty of speaking and writing, and the royal professorship of philosophy and eloquence in 1551. The parliament of Paris had, before this, maintained him in the liberty of joining philosophical lectures to those of eloquence; and this arret or decree had put an end to several prosecutions, which Ramus and his pupils had suffered: for they had been prosecuted several ways, both before the university-judges and the civil magistrates. As soon as he was made regius professor, he was fired with a new zeal for improving the sciences; and was extremely laborious and active on this occasion, notwithstanding the hatred of his enemies, who were never at rest. He bore at that time a part in a very singular affair, which deserves to be mentioned. About 1550, the royal professors corrected, among other abuses, that which had crept into the pronounciation of the Latin tongue. Some of the clergy followed this regulation; but the Sorbonnists were much offended at it as an innovation, and defended the old pronounciation with great zeal. Things at length were carried so far, that a minister, who had a good living, was very ill-treated by them; and caused to be ejected from his benefice for having pronounced *Quisquis*, *Quamquam*, according to the new way, instead of *Kishis*, *Kankam*, according to the old. The minister applied to the parliament; and the royal professors with Ramus among them, fearing he would fall a victim to the credit and authority of the faculty of divines, for presuming to pronounce the Latin tongue according to their regulations, thought it incumbent on them to assist him. Accordingly, they went to the court of justice; and represented in such strong terms the indignity of the prosecution, that the person accused was cleared, and every body had the liberty of pronouncing as they pleased.

Ramus was bred up in the Catholic religion, but afterwards deserted it. He began to discover his new principles, by removing the images from the chapel of his college of Prele. This was in 1552; when such a prosecution was raised against him by the Religionists, as well as Aristotelians, that he was not only driven out of his professorship, but obliged to conceal himself. For that purpose, he went with the king's leave to Fontainebleau; where, by the help of books in the king's library, he pursued geometrical and astronomical studies. As soon as his enemies knew where he was, he found himself no where safe: so that he was forced to go and conceal himself in several other places. During this interval, his excellent and curious collection of books in the college of Prele was plundered; but, after a peace was concluded in

1563, between Charles IX. and the Protestants, he again took possession of his employment, maintained himself in it with vigour, and was particularly zealous in promoting the study of the mathematics. This lasted till the second civil war in 1567, when he was forced to leave Paris, and shelter himself among the Huguenots, in whose army he was at the battle of St. Denys. Peace having been concluded some months after, he was restored to his professorship; but, foreseeing that the war would soon break out again, he did not care to venture himself in a fresh storm, and therefore obtained the king's leave to visit the universities of Germany. He accordingly undertook this journey in 1568, and received very great honours wherever he came. He returned to France, after the third war in 1571; and lost his life miserably, in the massacre of St. Bartholomew's day, 1572. It is said, that he was concealed in a cellar during the tumult; but dragged thence at the instigation of some peripatetic doctors who hated him. He gave a good quantity of money to the assassins, in order to procure his escape, but in vain: for, after wounding him in many places, they threw him out of a window; and, his bowels gushing out in the fall, some Aristotelian scholars, encouraged by their masters, spread them about the streets; then dragged his body in a most ignominious manner, and threw it into the Seine.

He was a great orator, a man of universal learning, and endowed with very fine qualities. He was free from avarice, sober, temperate, and chaste. His temperance was very exemplary. He contented himself with only boiled meat, and ate but little at dinner: he drank no wine for twenty years, and would never have drunk any, if the physicians had not prescribed it. He lay upon straw; used to rise very early, and to study all day; and led a single life with the utmost purity. He was zealous for the Protestant religion, but at the same time a little obstinate, and given to contradiction. The Protestant ministers did not love him much, for he made himself a kind of head of a party, to change the discipline of the Protestant churches; that is, he was for introducing a democratical government in the church; but his design was traversed and defeated in a national synod. He published a great number of books; but mathematics were chiefly obliged to him. His writing was scarcely legible, and gave the printers prodigious trouble. His sect flourished pretty much for some time: it was not known in Spain and Italy, made little progress in France, but spread very much in Scotland and England, and still more in Germany; as appears from many books, which several German Aristotelians published against the Ramists.

RANDOLPH (THOMAS), an English poet, was the son of a steward to Edward lord Zouch; and born in Northamptonshire (Wood says, at Newnham near Daintry; Langbaine, at Houghton) in 1605. He was educated at Westminster-school, and thence elected, in 1623, as one of the king's scholars to Trinity college in Cambridge; of which he became fellow, and took a master of arts degree. He was accounted one of the most pregnant wits of his time, and greatly admired by all the poets and men of parts. He was distinguished early for an uncommon force of genius; having, when he was not more than ten years old, written "The History of the Incarnation of our Saviour," in verse. Ben Jonson was so exceedingly fond of him, that he adopted him as one of his sons; on which account Randolph wrote a gratulatory poem to him, which is printed among his works. Like a true poet, Randolph had a thorough contempt for wealth, and ~~was~~ hearty a love of pleasure; and this drew him into excesses, which made his life very short. He died in 1634, when he had not completed his 30th year. His "Mule's Looking-Glass," a comedy, is well known: he was the author of other dramatic performances, which with his poems were collected, and published in one volume, by his brother Robert Randolph; the fifth edition of which, with several additions, corrected and amended, was printed in 1664, 8vo. Robert was also a good poet, as appears from several copies of his verses printed in various books. He was a student of Christ-Church in Oxford, where he took a bachelor of arts degree in 1627; and afterwards became vicar of Donnington in Lincolnshire, where he died in 1671, aged about 60.

RANDOLPH (THOMAS), a Kentish gentleman, who was made student of Christ-Church, when Henry VIII. turned it into a cathedral; and principal of Broadgate-hall in 1549, being then a doctor of law. In the reign of queen Elizabeth, he was employed in several embassies to Scotland, France, and Russia; and not only knighted, but preferred to some considerable places. He died in 1590, aged 60. We have of his, "An Account of his Embassage to the Emperor of Russia, anno 1568;" which may be seen in the first volume of Hakluyt's "Voyages, Lond. 1598," and, "Instructions given to, and Notes to be observed by, certain persons, for the searching of the sea and border of the coast, from the River Pechora to the Eastward, anno 1588."

RANTZAN (JOSIAS), lord of Bredenbourgh, and commander in chief of the Danish army in the reign of Frederic I. and Christian III. He was a great general and excellent statesman. By his valour and sagacity he secured the liberties of his country against all the efforts of the deposed

tyrant Christian II. He also deserves a place in this volume, as having been the chief instrument in establishing the Protestant religion in Denmark. He died in 1565.

RAPHAEL, an illustrious painter of Italy, was born at Urbino, on Good Friday, 1483. His father was an ordinary painter: his master, Pietro Perugino. Having a penetrating understanding, as well as a fine genius for painting, he soon perceived that the perfection of his art was not confined to Perugino's capacity; and therefore went to Siena, in order to advance himself. Here Pinturricchio got him to be employed in making the cartoons for the pictures of the library; but he had scarcely finished one, before he was tempted to remove to Florence by the great noise which Leonardo da Vinci's and Michael Angelo's works made at that time. As soon as he had considered the manner of those illustrious painters, he resolved to alter his own, which he had learned of Perugino. His pains and care were incredible; and he succeeded accordingly. He formed his gusto after the ancient statues and bas reliefs, which he designed a long time with extreme application; and, besides this, he hired people in Greece and Italy to design for him all the antique pieces that could be found. Thus he raised himself presently to the top of his profession. By the general consent of mankind, he is acknowledged to have been the prince of modern painters, and is oftentimes styled "The Divine Raphael:" as if, for the inimitable graces of his pencil, and for the excellence of his genius, he had something more than human in his composition. "He surpassed," says a connoisseur, "all modern painters, because he possessed more of the excellent parts of painting than any other; and it is believed that he equalled the ancients, excepting that he designed not naked bodies with so much learning as Michael Angelo: but his gusto of design is purer, and much better. He painted not with so good, so full, and so graceful, a manner as Corregio; nor has he any thing of the contrast of the lights and shadows, or so strong and free a colouring, as Titian: but he had without comparison a better disposition in his pieces, than either Titian, Corregio, Michael Angelo, or all the rest of the succeeding painters to our days. His choice of attitudes, of heads, of ornaments, the suitableness of his drapery, his manner of designing, his varieties, his contrasts, his expressions, were beautiful in perfection; but, above all, he possessed the graces in so advantageous a manner, that he has never since been equalled by any other."

Raphael was not only the best painter in the world, but perhaps the best architect also: he was at least so admirable a one, that Leo X. charged him with the building of St. Peter's church

church at Rome. He was one of the handsomest and best-tempered men living: so that, with all these natural and acquired accomplishments, it cannot be wondered, that he was not only beloved in the highest degree by the popes Julius II. and Leo X. at home, but admired and courted by all the princes and states of Europe. He lived in the greatest state and splendor imaginable, most of the eminent masters in his time being ambitious of working under him; and he never went out without a crowd of artists and others, who attended and followed him purely through respect. Cardinal Bibiano offered him his niece in marriage, and Raphael engaged himself; but, Leo X. having given him hopes of a cardinal's hat, he made no haste to marry her. His passion for the fair sex destroyed him in the flower of his age: for, one day, after he had abandoned himself to excessive venery, he was seized with a fever; and, concealing the true cause of his distemper from his physicians, he was supposed to be improperly treated, and so carried off. He died upon his birth-day in 1520. Carninal Bembo wrote his epitaph, which is to be seen upon his tomb in the church of the Rotunda at Rome, where he was buried. Here are two lines of it:

Ille hic est Raphael, timuit quo sospite vinci
Rerum magna parens, et moriente mori.

Raphael had many scholars; but Julio Romano was his favourite, because he did him most credit. Poussin used to say of Raphael, that "he was an angel compared with the modern painters, but an ass in comparison of the ancients:" but all such sayings are extravagant and absurd.

RAPHELENGIUS (FRANCIS), a Fleming, celebrated for his skill in the Oriental languages, studied at Paris, whence he was driven by the Civil Wars into England, where he taught Greek in the University of Cambridge. He was for a considerable time corrector of the press to the famous Christopher Plantin, whose daughter he married. He had a great hand in the famous Antwerp bible, published in the original Hebrew by Benedictus Arius Montanus, with an interlineary version. He made a great proficiency in the Arabic, and composed a dictionary in that language. In the latter part of his life he resided at Leyden, where the Hebrew professorship was conferred upon him by the curators of that University. The many notes and corrections which he supplied for the learned works of Plantin, to which he was too modest to affix his name, were sufficient to have transmitted him with honour to posterity. He died the 20th of July, 1597.

RAPIN (NICOLAS), born at Poitou, and for a time the favourite of his sovereign Henry III.; but being disgusted with the furious bigotry of the leaguers was by them driven from Paris. Henry the Fourth restored him to his office of grand prevot; but his great age induced him to return to his native country, where he died in 1609. He was an accomplished and elegant poet; and his works consisting of epigrams, odes, and elegies, were published in 1610. He endeavoured to banish rhyme from French verse, and to construct it on the models of Greek and Roman poetry, which, say the authors of the “*Dictionnaire Historique, &c.*” is contrary to the genius of the French language. His epigrams are particularly esteemed. He left this epigram on himself in allusion to his office of grand prevot, as well as to his literary pursuits.

Tandem Rapinus hic quiescit ille, qui
 Nunquam quievit ut quies esset bonis;
 Impune nunc grassentur et fur et latro
 Musæ ad sepulchrum Gallicæ et Latinæ gemant.

RAPIN (RENATUS), a French jesuit, famous for his skill in classical learning, was born at Tours in 1621, and entered into the society at eighteen. He taught polite literature for nine years: he made it his particular study, and shewed by some Latin productions, that he was able to write on the finest subjects with great art and eloquence. He excelled in Latin poetry, and published various pieces in it: the principal of which was, “*Hortorum libri quatuor;*” a work, which has been much admired and applauded. It was first printed at Paris 1665, and afterwards re-printed with alterations and corrections by the author. An English version of it was made and published at London in 1673, 8vo, by John Evelyn, esq. and again, in 1706, by Mr. James Gardiner of Jesus-college in Cambridge. All his Latin poems, consisting of odes, epitaphs, sacred eclogues, and these four books upon Gardens, were collected and published at Paris 1681, in 2 vols. 12mo. He applied himself afterwards to write in French, and succeeded very well in that language. He wrote in it several treatises upon polite literature, and upon pious subjects, which met with a good reception from the public. The treatises on polite literature, having been published at various times, were collected and published, 1684, in 2 vols. 4to, at Paris; and at Amsterdam, in 2 vols. 8vo. They were translated into English by Basil Kennet and others, and published in 1705, in 2 vols. 8vo, under the title of “*The Critical Works of Mons. Rapin.*” The first volume contains

contains a comparison between Demosthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for history, Plato and Aristotle for philosophy: the second, are reflections on eloquence, on Aristotle's poetry, on history, on philosophy. Rapin's general design in this work was, as he tells us himself, to restore a good taste among the ingenious, which had been somewhat corrupted by a spirit of profound erudition, that had reigned in the preceding age: and indeed he was not altogether unqualified for the attempt; for he is a writer, as Bayle observes, who seems to have had more good taste and delicacy than depth of erudition. He was not, however, wanting in learning; and, though many things are loosely said by him, and some that may deserve critical animadversion, yet this work abounds with excellent materials, and upon the whole is both useful and entertaining.

He died at Paris in 1687; and his elogium, written by father Bouhours, was published soon after. He is there represented, and there is reason to think deservedly, as possessed of the finest qualities that can adorn a man of probity and a good Christian. We find there, among other particulars, that zeal for the honour of his society made him undertake, above twenty years before, an History of Jansenism. He was a dangerous adversary of that party, and attacked them on their weakest side in a Latin work, published in 1658, under the title of, "*Dissertatio de nova doctrina, seu Evangelium Jansenistarum.*" He had a great quarrel with father Vavassor, who wrote against his "*Reflections on Aristotle's Poetics,*" yet pretended to be ignorant, as there was no name to them, that Rapin was the author. Rapin had said, in those Reflections, that "it is so unusual a thing for an author to write good epigrams, that any person may be satisfied with making a few in his whole life." Now, says Menage, who relates this anecdote, "as Vavassor had written two large books of epigrams, he was not pleased with Rapin for this saying; and this prompted him to write against that father: I had this," adds Menage, "from himself."

RAPIN DE THOYRAS (PAUL de), an eminent historiographer and Frenchman, was born at Castres in Languedoc in 1661. His family was originally from Savoy, and is supposed to have removed into France upon embracing the Protestant religion. Philibert de Rapin, his great grandfather, fell a martyr to his zeal for Protestantism; which exposed him so much to the indignation of the Roman catholics, and particularly to that of the parliament of Toulouse, that his head was struck off in 1568 by a sentence of theirs, at the very time that he came by the king's order to have the treaty
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of peace registered there. Father Daniel indeed passes over this fact in silence; and his reason is supposed to have been, that he might make the more odious the disturbances raised by the Huguenots afterwards in the country about Toulouse: whereas what they did was in revenge for Philibert's death, as appeared from the soldiers writing with coals, on the ruins of the houses they had burned, "Vengeance for Rapin's death." James de Rapin, lord of Thoyras, was our author's father. He applied himself to the study of the law, and was an advocate in the chamber of the edict of Nantes above fifty years. These chambers were courts of judicature erected in several towns of France, in behalf of the Huguenots; the judges whereof were half of the Reformed, and half of the Roman catholic, religion. Jane de Pelisson, his wife, was daughter to a counsellor of the chamber of Casses, and sister to George and Paul Pelisson; which lady, after having been confined a good while to a convent, was at last sent by the king's order to Geneva, where she died in 1705.

Our Rapin was their youngest son. He was educated at first under a tutor in his father's house, afterwards sent to Puy-lauriens, and thence to Saumur. In 1679, he returned to his father, with a design to apply himself closely to the law: but, before he had made any great progress, he was obliged, with other young gentlemen, to commence advocate, upon report of an edict soon after published, in which it was ordered, that no man should have a doctor's degree without having studied five years in some university. The same year the chamber of the edict was suppressed, which obliged Rapin's family to remove to Toulouse: and the state of the Reformed growing every day worse, with his father's leave he quitted the profession of advocate for that of arms. He had before given proofs of a military disposition: for he had fought a duel or two, in which he had acquitted himself very gallantly. His father at first did not grant his request, but gave him such an answer, as served to prolong the time. However, he pleaded one cause, and one only; and then applied himself heartily to mathematics and music, in both which he became a good proficient.

In 1685, his father died; and two months after, the edict of Nantes being revoked, Rapin with his mother and brothers retired to a country-house; and, as the persecution in a short time was carried to the greatest height, he and his youngest brother, in 1686, departed for England. He was not long in London, before he was visited by a French abbé of distinguished quality; a friend of Pelisson, who introduced him to Barrillon the French ambassador. These gentlemen persuaded him to go to court, assuring him of a favourable reception from

from the king; but he declined this honour, not knowing what the consequences might be in that very critical state of affairs. His situation indeed was not at all agreeable to him: for he was perpetually pressed, upon the subject of religion, by the French Catholics then in London; and especially by the abbé, who, though he treated him with the utmost complaisance, always turned the discourse to controversy. Having no hopes of any settlement in England at that time, his stay there was but short: he went over to Holland, and lifted himself in a company of French volunteers, that was at Utrecht under the command of Mr. Rapin, his cousin-german. Pellisson, the same year, published his "Reflections on the difference of Religions," which he sent to his nephew Rapin, with a strict charge to give him his opinion impartially of the work; and this was accordingly done, although nothing of this kind was found among his papers. He did not quit his company, till he followed the prince of Orange into England; where, in 1689, he was made an ensign, and went to Ireland with that commission. He distinguished himself so at the siege of Carrick-fergus, that he was the same year promoted to a lieutenantancy. He was present at the battle of the Boyne; and, at the siege of Limerick, was shot through the shoulder with a musket-ball. This wound, which was cured very slowly, proved very detrimental to his interest; for it prevented him from attending general Douglas into Flanders, who was very desirous of having him, and could have done him considerable service: however, he had a company given him.

He continued in Ireland till the end of 1693; when he was ordered for England without any reason assigned: but a letter informed him, that he was to be governor to the earl of Portland's son. Having never had any thoughts of this nature, he could not imagine to whom he owed the recommendation, but at last found it to be lord Galway. He immediately went to London, and entered upon this charge; but quitted all hopes of those preferments in the army, which several of his fellow-officers soon after attained. All the favour shewn him was, that he had leave to resign his commission to his younger brother, who died in 1719, after having been made lieutenant-colonel in a regiment of English dragoons. Indeed the king gave him a pension of 100 l. per annum, "till such time as he should provide for him better;" which time never came: so he enjoyed this pension during the king's life, after which it was taken from him, and a post of small value given him in its stead.

While the earl of Portland was ambassador in France, Rapin was obliged to be sometimes in that kingdom, sometimes in

in England, and often in Holland: but at length he settled at the Hague, where the young lord Portland was learning his exercises. While he resided here in 1699, he married: but this marriage neither abated his care of his pupil, nor hindered him from accompanying him in his travels. They began with a tour through Germany, where they made some stay at Vienna: hence went into Italy by the way of Tirol, where the mareschal de Villeroy, at that time prisoner, gave Rapin a letter for the cardinal d'Etrées, when at Venice. Their travels being finished, which put an end to his employment, he returned to his family at the Hague, where he continued some years; but, as he found it increase, he resolved to remove to some cheap country; and accordingly retired, in 1707, to Wezel, in the duchy of Cleves in Germany, where he employed the remaining years of his life in writing the "History of England." Though his constitution was strong, yet seventeen years application (for so long he was in composing this history) entirely ruined it. About three years before his death, he found himself exhausted, and often felt great pains in his stomach: and at length a fever, with an oppression in his breast, carried him off, after a week's illness, in 1725. He left one son and six daughters. He was naturally of a serious temper, although no enemy to mirth: he loved music, and was skilled, as we have said, in mathematics, especially in the art of fortification. He was master of the Italian, Spanish, and English, languages: and had also a very competent knowledge of the Greek and Latin. He spent all his leisure-hours in reading, and conversing with such as led a regular life, and loved to reason and reflect on things.

He lived to publish the eighth volume of history which ends with the death of Charles I. The two remaining volumes, which bring the history down to the proclamation of William and Mary, came out in 1724. They were printed at the Hague in 4to. and have twice been translated into English; by the Rev. Nicolas Tindal, M. A. first in 8vo, then in folio; and by John Kelly of the Inner Temple, esq. in 2 vols. folio. Tindal has given a Continuation of Rapin's history to 1760, and added useful notes to the whole. When Rapin first set about this work, he did not think of writing a complete history of England: but curiosity and much leisure led him on from one step to another, till he came to the reign of Henry II; and then, when he was upon the point of stopping, an unexpected assistance came forth, which not only induced him to continue his history, but to do it in a more full and particular manner than at first he intended. This was Rymer's "Collection of Public Acts," which began to be pub-

lished at the expence of the government about 1706. In 1708, six volumes in folio were completed, which were afterwards increased to seventeen, and then to twenty. Lord Halifax, a great promoter of this noble work, sent the volumes, as they came out, to John Le Clerc; who generously lent them our author as long as he had occasion for them. That he did actually use this collection, appears from the pains he took to abridge the whole seventeen volumes, except the first, which was done by Le Clerc: in which abridgement we have all the important acts pointed out, a well-connected series of events to which they relate, and the use to be made of them in clearing up the history of England. This Abstract lies scattered up and down in the several volumes of Le Clerc's "*Bibliothèque Choisie*;" and has thence been translated and published in English. Rapin also, to let us see what a thorough knowledge he had of our parties and factions in England, published in 1717 a little treatise, intituled, "*A Dissertation on the Whigs and the Tories*;" which is subjoined to his history, and has likewise been translated and published in English.

Voltaire has observed, that "England is indebted to Rapin for the best history of itself which has yet appeared; and the only impartial one of a nation, wherein few write without being actuated by the spirit of party." It was easy to exceed all the historians before him; since, besides the advantages in common with them, which he did not fail to make the properest use of, he was supplied with a new and rich fund of materials from Rymer's "*Fœdera*." Nevertheless, his spirit of moderation has made him obnoxious to the intolerant party: and the men of wit and vivacity are apt to complain of him, for being sometimes rather tedious and dull.

RASTAL (JOHN), a noted English printer, was a good mathematician. He wrote a description of Europe, Asia, and Africa, in the form of a drama. He was author also of a book of the "*Terms of the Law*," and an "*Index to Fitzherbert*." He died in 1536.

RASTAL (WILLIAM), his son was a famous lawyer, and one of the Justices of the King's-Bench. He published an Abridgement of the Statutes of England.

RAVENNAS (AGNELLUS, or ADREAS) was born at Ravenna about 805, and wrote the lives of the bishops of that city in 809. He was first Abbot, though not a monk, of a monastery in Ravenna called *S. Mariæ ad Blachernas*, and afterwards of *St. Bartholomew* in the same city, but was turned out by Pope Gregory IV. as he himself writes in the life of Felix the XXXVIIIth. archbishop of Ravenna. He begins with *St. Apollinarius*, who was the first, and ordained bishop
in

in the year 50, and continues the succession down to Gregory, who governed the church of Ravenna in 839. This work is full of barbarisms and solecisms, and it is a hard matter in several passages to find his meaning. It is even said that his materials are not always authentic documents at hand. The time of his death is uncertain.

RAWLEGH (SIR WALTER), or, as he himself spelt his name, RALEGH, an illustrious Englishman, was descended from an ancient family in Devonshire, and was the son of Walter Raleigh, esq. of Fardel, near Plymouth, by a third wife. Mr. Raleigh, upon his last marriage, had retired to a farm called Hayes, in the parish of Budley; and there Sir Walter was born in 1552. After a proper education at school, he was sent to Oriel-college in Oxford about 1568, where he soon distinguished himself by great force of natural parts, and an uncommon progress in academical learning; but, ambition prompting him to pursue the road to fame in an active life, he made a short stay only at Oxford. Queen Elizabeth sending forces to assist the persecuted Protestants of France in 1569, Sir Walter went among them a gentleman volunteer; and was engaged for some years doubtless in military affairs, of which however we do not know the particulars. In 1576, we find him in London, and exercising his poetical talents; for we have of his a commendatory poem prefixed among others to a satire, called "The Steel Glass," published this year by George Gascoigne, a poet of those times. He resided in the Middle-Temple, but with no view of studying the law; for he declared expressly at his trial, that he had never studied it. On the contrary, his mind was still bent on military glory; and he had opportunities enough of indulging his ruling passion. He went in 1578 to the Netherlands, with the forces which were sent against the Spaniards. In 1579, when Sir Humphry Gilbert, who was his brother by his mother's side, had obtained a patent of the queen, to plant and inhabit some northern parts of America, he engaged in that adventure; but returned soon after, the attempt proving unsuccessful. In 1580, he was a captain in the wars of Ireland; and, the year after, one of the commissioners for the government of Munster in the absence of the earl of Ormond.

At his return home, he was introduced to court; and, as Fuller relates, upon the following occasion. Her majesty, taking the air in a walk, stopped at a splashy place, in doubt whether to go on; when Raleigh, dressed in a gay and genteel habit of those times, immediately cast off and spread his new plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Raleigh always made a very elegant appearance, as well in the splendour

splendor of attire, as the politeness of address; having a good presence, in a handsome and well-compact person; a strong natural wit, and a better judgement; with a bold and plausible tongue, whereby he could set out his parts to the best advantage: and, these being all very engaging advocates for royal favour, especially in a female sovereign, it is no wonder that he advanced apace in it. In 1583, he set out with Sir Humphry Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper: and Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions, however, being things that Rawlegh had a strong passion for, nothing discouraged him; in 1514, obtaining letters patent for discovering unknown countries, he set sail to America, and discovered the country of Wigandacoa, which queen Elizabeth changed into that of Virginia.

Upon his return, he was elected member of parliament for Devonshire, and soon after knighted. In 1585, he appears several ways engaged in the laudable improvements of navigation: for, he was one of the colleagues of the fellowship for the discovery of the North-west passage. The same year, he sent his own fleet upon a second voyage to Virginia, and then upon a third. We must not forget, that it was this colony in Virginia which first brought tobacco to England; and that it was he himself who first brought this herb in request among us. Queen Elizabeth was not backward in promoting the advantages which were promised by the traffic of this herb; but her successor James I. held it in such abomination, that he used his utmost endeavours to explode the use of it. About the same time, our knight was made seneschal of Cornwall, and lord warden of the Stannaries. In effect, he was now grown such a favourite with the queen, that they who had at first been his friends at court began to be alarmed; and, to prevent their own supplantation, resolved to project his. This, however, was little regarded by him; and he constantly attended his public charge and employments, whether in town or country, as occasions required. Accordingly, we find him, 1586, in parliament; where, among other weighty concerns, the fate of Mary queen of Scots was determined, in which he probably concurred. But the stream of his affection ran towards Virginia; and, in 1587, he sent three ships upon a fourth voyage thither. In 1588, he sent another fleet upon a fifth voyage to Virginia; and the same year did great service in destroying the Spanish Armada, sent to invade England. He thought proper now to make an assignment to divers gentlemen and merchants of London, for

continuing the plantation of Virginia to Englishmen. This assignment is dated March 7, 1588-9.

April 1489, he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent to restore him; and, in his return to England the same year, touched upon Ireland, where he visited Spenser the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage, himself being no inconsiderable poet. Spenser has described the circumstances of Sir Walter's visit to him in a Pastoral, which about two years after he dedicated to him, and intituled "Colin Clout's come home again." In 1592, he was appointed general of an expedition against the Spaniards at Panama. We find him soon after this very active in the house of commons, where he made a distinguished figure, as appears from several of his printed speeches. In the mean time, he was no great favourite with the people; and somewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but because he possessed some lands which had been taken from the Church. His enemies, knowing this, ventured to attack him; and, in 1593, he was aspersed with Atheism, in a libel against several ministers of state, printed at Lyons with this title, "*Elizabethæ Reginae Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; & Andr. Philopatris ad idem responsio.*" In this piece the writer, who was the jesuit Parsons, inveighs against Sir Walter Raleigh's "School of Atheism;" insinuating, that he was not content with being a disciple, but had set up for a doctor in his faculty. Osborn accounts for this aspersion thus: "Rawleigh," says he, "was the first, as I have heard, who ventured to tack about, and sail aloof from the beaten track of the schools; and who, upon the discovery of so apparent an error as a torrid zone, intended to proceed in an inquisition after more solid truths; till the mediation of some, whose livelihood lay in hammering shrines for this superannuated study, possessed queen Elizabeth, that such a doctrine was against God no less than her father's honour, whose faith, if he owned any, was grounded upon school-divinity. Whereupon she chid him, who was, by his own confession, ever after branded with the title of Atheist, though a known asserter of God and providence." That he was such an asserter, has been universally allowed; yet Wood not only comes into the unfavourable opinion of his principles, but pretends to tell us from whom he imbibed them.

About the same time, 1593, Rawleigh had an amour with a beautiful young lady, Elizabeth, daughter of Sir Nicolas Throgmorton, an able statesman and ambassador; and won her

her heart, even to the last favour. This offending the queen terribly, Rawleigh was confined for several months; and, when set at liberty, forbidden the court. However, he afterwards made the most honourable reparation he could, by marrying the object of his affection; and he always lived with her in the strictest conjugal harmony. While he lay under this disgrace at court, he projected the discovery and conquest of the large, rich, and beautiful, empire of Guiana in South America; and, sending first an old experienced officer to take certain informations concerning it, he went thither himself in 1595, destroyed the city of San Joseph, and took the Spanish governor. Upon his return, he wrote a discourse of his discoveries in Guiana, which was printed in 1596, 4to, and afterwards inserted in the third volume of Hakluyt's voyages. The same year, he was appointed one of the chief commanders in the expedition to Cadiz; and was afterwards rear-admiral in the island voyages. He had a great share in defeating the treasonable designs of the earl of Essex, with whom he had long been at variance; and lived in full happiness and honour during queen Elizabeth's reign: but his fun set at her death, which happened March 24, 1602-3.

Upon the accession of king James, he lost his interest at court; was stripped of his preferments; and even accused, tried, and condemned for high treason. Various causes have been assigned for this strange reverse of fortune. In the first place, it has been observed, that the earl of Essex infused prejudices against him into king James; and, after the earl's death, there were circumstances implying, that secretary Cecil did the like. For, though Cecil and Rawleigh joined against Essex, yet, when he was overthrown, they divided. Thus, when king James came to England, Sir Walter presented to him a memorial, wherein he reflected upon Cecil in the affair of Essex; and, vindicating himself, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concerning Mary queen of Scots, his majesty's mother; and charged the death of that unfortunate princess on him; which, however, had no effect upon the king, and only irritated Cecil the more against Rawleigh. But, what seems alone sufficient to have incited the king against Raleigh was, his joining with that party of Englishmen, who, in regard to the inveterate feuds between England and Scotland, desired the king might be obliged to articles, in relation to his own countrymen. However, we are told, that the king received him for some weeks with great kindness; but it could only be for some weeks: for, July 6, 1603, he was examined before the lords of the council at Westminster, and returned thence a private prisoner to his own house. He was

indicted at Staines, September 21, and not long after committed to the Tower of London; whence he was carried to Winchester, tried there, November 17, and condemned to die. That there was something of a treasonable conspiracy against the king was generally believed; yet it never was proved that he was engaged in it: and perhaps the best means to clear him may be the very trial upon which he was condemned; wherein the barbarous partiality and foul language of the attorney-general Coke broke out so glaringly, that he was exposed for it, even upon the public theatre. After this, Rawleigh was kept near a month at Winchester, in daily expectation of death; and that he expected nothing less is plain from a letter he wrote to his wife, which is printed among his works.

Being reprieved, he was committed prisoner to the Tower of London, where he lay many years; his lady living with him, and bringing him another son, named Carew, within the year. His estate was at first restored to him, but taken again, and given to the king's minion Robert Car, afterwards earl of Somerset. Rawleigh found a great friend in Henry, the king's eldest son, who laboured to procure him his estate, and had nearly effected it; but, that hopeful and discerning prince dying in 1612, all his views were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement, he devoted the greatest part of his time to reading and writing, and indeed the productions of his pen at this time are so many and so weighty, that one is apter to look on him as a collegian than a captive; as a student in a library, than a prisoner in the Tower. His writings have been divided into poetical, epistolary, military, maritimal, geographical, political, philosophical, and historical. But, how elaborately soever many of these pieces are allowed by others to be written, he looked on them only as little excursions or sallies from his grand work, "The History of the World;" the first volume of which was published in 1614, folio, and deduces things to the end of the Macedonian empire. As to the story of the second volume of his history, which, it is said, he burned because the first had sold so slowly that it had ruined his bookseller, it is scarcely worth notice; since it does not appear that the first part did sell so slowly, there being a second edition of it printed, by that very bookseller, within three years after the first. Besides, Sir Walter himself has told us, that, though he intended and had hewn out a second and third volume, yet he was persuaded to lay them aside by the death of prince Henry, to whom they were directed: and, if we should allow his mind might change, yet the course of his life afterwards left no room for any such performance.

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Some have fancied, that the merit of this work procured his releasement from the Tower; but there seems little foundation for that opinion, since king James is known to have expressed some dislike to it. But whatever procured it, as no doubt it was his money that did, the mine adventure to Guiana was made use of to the king; and we find him actually abroad March 25, 1616. In August he received a commission from the king to go and explore the golden mines at Guiana; but did not set off from Plymouth till July 1617. In the mean time his design, being betrayed to the Spaniards, was defeated: and, his eldest son Walter being killed by the Spaniards at St. Thome, the town was burnt by captain Keymais, who, being reproached by Sir Walter for his ill conduct in this affair, killed himself. Upon this, the Spanish ambassador Gundamor making heavy complaints to the king, a proclamation was published immediately against Rawlegh and his proceedings, and threatening punishment in an exemplary manner. Rawlegh landed at Plymouth in July 1618; and, though he heard the court was exasperated by the Spanish ambassador, firmly resolved to go to London. He was arrested on his journey thither; and finding, as he approached, that no apology could save him, repented of not having made his escape while he had it in his power. He attempted it after he was confined in the Tower, but was seized in a boat upon the Thames. It was found, however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy seal was sent to the judges, forthwith to order execution, in consequence of his former attainder. This manner of proceeding was thought extra-judicial at first; but at length he was brought, October 28, to the King's bench bar at Westminster, and there asked, if he could say any thing, why execution should not be awarded! To this he said, that "he hoped the judgement he received to die so long since could not now be strained to take away his life; since, by his majesty's commission for his late voyage, it was implied to be restored, in giving him power as marshall upon the life and death of others:" and of this he had been assured by Sir Francis Bacon, then lord-keeper, when he expressed some solicitude for a pardon in form, before he set sail for Guiana. Notwithstanding this, sentence of death was passed upon him; and he was beheaded the next day in Old Palace-yard, when he suffered his fate with great magnanimity. His body was interred in St. Margaret's, Westminster; but his head was preserved by his family many years. The putting this great and extraordinary man to death thus injuriously, to please the Spaniards, gave the highest offence then; and has been mentioned with general indignation ever since. Burnet, speaking

of certain errors in James I's reign, proceeds thus: "Besides these public actings, king James suffered much, in the opinion of all people, by his strange way of using one of the greatest men of that age, Sir Walter Rawleigh; against whom the proceedings at first were censured, but the last part of them was thought both barbarous and illegal." And a little farther: "the first condemnation of him was very black; but the executing him after so many years, and after an employment that had been given him, was counted a barbarous sacrificing him to the Spaniards."

Sir Walter was tall, to the height of six feet, well shaped, and not too slender; his hair of a dark colour, and full; and the features and form of his face such as they appear before the last edition of his history in 1736. His taste in dress, both civil and military, was magnificent. Of the latter sort, his armour was so rare, that we are told part of it was for its curiosity preserved in the Tower: and his civil wardrobe was richer, his cloaths being adorned with jewels of great value. The truth is, the richness of his apparel was made matter of reproach to him; but, though he was undoubtedly pleased with the distinction, he was far from making it the end of his ambition: for, how much he excelled in arms abroad, counsel at home, and letters in general, history and his own writings have made sufficiently notorious.

RAWLEY (Dr. WILLIAM), the learned chaplain of the celebrated Sir Francis Bacon, and editor of his Works, was born at Norwich about the year 1588. He was of Bene't-college in Cambridge; took a bachelor of arts degree in 1604, a master's in '08, a bachelor of divinity's in 1615, and a doctor's in 1621. About Lady-day, 1609, he was chosen fellow of his college, took holy orders in 1611, and was instituted to the rectory of Landbeach near Cambridge in January, 1616. Landbeach is a living in the gift of Bene't-college; nevertheless, he was presented to it "*per hon. virum Franciscum Baconum Mil. Reg. Maj. Advocatum Generalem, ejusdem Rectoris, pro hac unica vice, ratione concessionis Magistri et Scriptorum Coll. C. C. (uti asserebatur) patroni.*" He held this living till his death, which happened June 18, 1667; nor does it appear that he had any other preferment, which must be in somewhat marvellous, when it is considered, that he was not only domestic chaplain to Lord Verulam, who had the highest opinion of his abilities as well as the most affectionate regard for his person, but chaplain also to the kings Charles I. and II.

On a flat marble near the communion-table, in the church of Landbeach, there is the following inscription over him: "*Hic jacet Gulielmus Rawley, S. T. Doctor, vir Gratus* et

et Musis ex æquo charus, sereniss. regibus Car. I. & II. a sacris, D. Fran. Verulamio sacellanus primus atque ultimus, cujus opera summa cum fide edita ei debent literæ. Uxorem habuit Barbaram, ad latus mariti positam, Jo. Wixted aldermanni nuper Cantabr. filiam: ex ea filium suscepit unicum Gulielmum, in cujus cineribus salis haud parum later. Ecclesiam hanc per annos quinquaginta prudens administravit. Tandem placide, ut vixit, in Domino cōdormivit, A. D. 1667, Jun. 18; ætat. 79."

RAWLINSON (THOMAS), knt. eldest surviving son of Daniel Rawlinson [A], citizen and wine-merchant of London, descended from the ancient family of that name at Graisdale, in the county of Lancaster, was born in the parish of St. Dionis Backchurch, in Fenchurch-street, London. March 1647; appointed sheriff of London by James II. 1687, colonel of the white regiment of trained bands, and governor of Bridewell and Bethlem hospitals, 1705, and, in 1706, Lord Mayor of London, when he beautified and repaired Guildhall, as appears by an inscription in the great porch. He married Mary, eldest daughter of Richard Taylor, esq. of Turnham-green, with whom he lived 27 years, and by whom he had 15 children. She died at Chelsea, Feb. 21, 1724-5, aged 63. He died in his own parish, November 2, 1705, and was buried with his father, who died in 1679, aged 66 [B]. Of his children, four daughters, Anne-Maria, Mary, Margaret, Susan; and two sons, both named Daniel, died before him. William died 1732, and was buried at Antwerp. John, of Little Leigh in Cheshire, esq. died January 9, 1753. Tempest, the youngest son, by profession a dry-salter, died January, 1, 1737.—Sir Thomas Rawlinson, it may be added, had been foreman of the grand jury at the trial of Alderman Cornith; and was elected sheriff by royal mandate [C].

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[A] Daniel Rawlinson has a monument in St. Dionis Backchurch, with his wife Margaret, his eldest son Daniel, his daughters Elizabeth, and Mary, wife of Mazure, esq. Strype's Survey of London, B. II. p. 154. It appears by the printed will of Dr. Richard Rawlinson, that Daniel left him a fee-farm rent of 42*l.* per ann. issuing out of the rectory and parish-church of Ulverston, and other

ties, in the county of Lancaster, and 17*s.* also out of the tenements, and 12 acres of glebe of the said rectory, and 6*l.* out of Pennington rectory and other rents, &c. amounting in the whole to upwards of 85*l.* per ann. which he left in trust, as hereafter stated.

[B] A portrait of him, whole length, in Lord Mayor's habit, by Kneller, was engraved by G. Vertue, 1719.

[C] His epitaph at St. Dionis Backchurch is here copied :

Juxta Columnam (cui adhaeret Averum Monumentum) requiescit pars magna
Gentis RAWLINSONIANÆ, VIZ.

THOMAS RAWLINSON,

RAWLINSON (THOMAS), Esq. for whom Mr. Addison is said to have intended his character of *Tom Folio*, in the *Tatler*, No. 158, but with infinitely too satirical a vein, was a great collector of books; and himself a man of learning, as well as patron of those who were so. Maittaire has dedicated to

Ab antiqua & honesta Stirpe apud Brigantes ortus;
Virtute sua illustris:

Principi suo JACOBO II^o P. O. M. fidelis;
Inter Equestris Ordinis Viros cooptatus, & ex ejusdem
Regis mandato Consul Londinensis renunciatus, Anno
M,DC,LXXXVII.

Postea Legionis Civicae Albæ Chilliarcha nominatus, & Præses
Hospitiorum de Bridewell & Bethlem uno fere Curatorum
animo electus MDCCV.

Anno demum isto mirabili MDCCVI. arbitrio popularis auræ in
Præturam hujusce Urbis evectus.

In omnibus Vitæ Officiis Civis boni & PARENTIS amantissimi partes
Auspicio fati felici adimplevit:

Frobus, innocuus, malarum artium expers, in exequenda Justitia & dirimendis
popularium Litibus nec Prece nec Pretio ad alterutram
partem inclinatus:

Æris alieni non appetens, nec sui profusus, sine omni dedecore tenax:
De omnibus denique, quibus innotuit, bene meritus est.

In Uxorem ascivit Mariam Filiam natu maximam Ricardi Tayler, Armig. de
Turnham Green in com. Middlesex. quacum 27 annos degebat placidos, & 15
Liberorum Pater evasit.

In hac Parochia natus fuit ille THOMAS, mense Martio, M,DC,XLVII. & e vivis
excedens 11 Novembris M,DCC,VIII. ad paternos pedes inhumatus.

In eodem cum patre conquiescunt Sepulchro quinque Thomæ & Mariæ
Liberi, viz.

ANNA MARIA, nata 26 Mart. 1682; denata 28 Mart. 1687.

DANIEL, natus 30 Decemb. 1683; denatus 14 Maii, 1686.

MARIA, nata 3 Julii, & denata 16 ejusdem mensis, 1685.

MARGARETTA, nata 14 Julii, & denata 13 Septembr. 1686.

SUSANNA MARIA, nata 8 Septembr. 1688. non minus corporis quam animi
forma conspicua, flagranti in Deum zelo, religioso in parentes studio, &
animi viribus, ultra ætatem, ab omni parte illustris. Raptim, licet matura
cælo, ad cœlestem properavit chorum duodecennis, 10 Septembr. 1700.

DANIEL alter ab Indis Orientalibus rediens, febre & dysenteria correptus, ætatis
sux anno 18, obiit 27 Decemb. 1705, Callacutæ & in Sanctæ Helcæ Insula
sepultus.

Hanc officii, beneficiorum memores, & amoris tesseram qualemcumque
Marito, Patri, & Familiæ optimis M. P.

MARIA UXOR, THOMAS RAWLINSON, Armig. RICARDUS, LL.D.

MARIA, GULIELMUS, ANNA, HONOR, JOHANNES, CONSTANTINUS,
& TEMPEST, Liberi superstites:

Qui, ad sublevandos hujus Parochiæ pauperiores, annuos quosdam proventus
engavere, ea lege, ut Familia memoria perennetur, quantum in
illis est, & nitor hujus Marmoris, curantibus Ecclesiæ
Guardianis, a squaloribus vindicetur.

MARIA Vidua THOMÆ Equitis obiit CHELSEÆ, com. Midd. 21 Feb.
M,DCC,XXIV-V. Ætat. LXIII.

THOMAS Filius natu maximus THO. & MARIE, obiit 6 Aug. M,DCC,XXV.
& in Ecclesia D. Botulphi, prope Aldertgate, sepultus, Ætat. 44.

GULIELMUS ex Filiis THOMÆ, Esq. Aur. natus VIII. Maii M,DC,XCIII.
obiit VII. April. N. S. M,DCC,XXXII. & ANTWERPIÆ Sepultus.

Of this monument there is a copper-plate, as well as of the person it commemorates; the latter by Vertue, taken from a portrait by Sir Godfrey Kneller at Bridewell hospital, of which he was president.

him

him his edition of Juvenal: and Hearne's publication, intituled "*Aluredi Beverlacenſis Annales, &c.*" was printed from the original MS. in this gentleman's poſſeſſion. Very numerous indeed were the communications that editor received from Mr. Thomas Rawlinſon, for all which, to do him but juſtice, he takes every opportunity of expreſſing his gratitude. While Mr. Rawlinſon lived in Gray's Inn, he had four chambers ſo completely filled, that his bed was removed out into the paſſage. He afterwards removed to London-houſe, the ancient palace of the biſhops of London, in Alderſgate-Street, where he died Auguſt 6, 1725, aged 44, and was buried in the church of St. Botolph Alderſgate. In London-houſe his library was ſold after his deceaſe; and there alſo lived and died his brother Richard, who left a portrait of his brother Thomas in crayons, another of himſelf, and another of Nicolas Salmon, LL.D. the antiquary, to the Society of Antiquaries, all afterwards revoked. His MSS. took 16 days to ſell, from March 4, 1733-4 [A]. The catalogue of his library conſiſts of nine parts. The amount of the five firſt parts was 2409l.

1ſt part, Dec. 17, 21, price 1s. } ſold by Tho. Ballard.
2d part, March 1721-2, 1s.

4th part, April 1723, price 1s. by Tho. Ballard.

6th part, at London-houſe, Alderſgate-ſtreet, March 1726, by Charles Davis, 2s. 6d.

9th part, at Paul's Coffee-houſe, October, 1727, and 19 following days, by Tho. Ballard, 1s.

Other parts, by Thomas Ballard and C. Davis, 1727-8, took 22 and 23 days; 1729, 26 and 30 days; 1732, 18 and 26 days [B].

RAWLINSON (RICHARD), an eminent antiquary, and great benefactor to the univerſity of Oxford, was the fourth ſon of Sir Thomas; and was educated at St. John's college, Oxford, where he was admitted gentleman commoner, and proceeded M. A. and grand compoſunder 1713, and was admitted to the degree of Doctor of Civil Law by diploma 1719. He was F. R. S. and became F. S. A. May 10, 1727. He was greatly acceſſary to the bringing to light many deſcriptions of counties; and, intending one of Oxfordſhire, had collected materials from Wood's papers, &c. had many plates engraved, and circulated printed queries, but received ac-

[A] See ſome of them in Brit. Top. vol. I. p. 117, 216, 217, 239, 337 338, 425, 451, 642—Vol. II. 317, 407, 426, 429, 789.

[B] Mr. Charles Maſh, late book-ſeller at Charing croſs, uſed to ſay,

that the ſale of Mr. Thomas Rawlinſon's library was one of the firſt events he remembered upon engaging in buſineſs; and that it was the largeſt collection at that time known to have been offered to the public.

counts only of two parishes, which in some degree answered the design, and encouraged him to pursue it. In this work were to be included the Antiquities of the city of Oxford, which Wood promised when the English copy of his "*Historia & Antiquitates Oxon.*" was to be published, and which have since been faithfully transcribed from his papers, and much enlarged and corrected from ancient original authorities. All Dr. Rawlinson's collections for the country, chiefly culled from Wood, or picked up from information, and disposed by hundreds in separate books, in each of which several parishes are omitted, would make but one 8vo. volume. But he made large collections for the continuation of Wood's "*Athenæ Oxonienses*" and "*History of Oxford*," and for an account of "*Non-compilers*" at the Revolution; which, together with some collections of Hearne's, and note-books of his own travels, he bequeathed by his will to the University of Oxford. The Life of Mr. Anthony Wood, historiographer of the most famous University of Oxford, with an account of his nativity, education, works, &c. collected and composed from MSS. by Richard Rawlinson, gent. commoner of St. John's college, Oxon, was printed at London in 1711. A copy of this life, with MS. additions by the author, is in the Bodleian library. He published Proposals for an "*History of Eton College, 1717*;" and, in 1728, "*Petri Abælardi Abbatis Ruvenfis & Heloissæ Abbatissæ Paracletensis Epistolæ*," 8vo. dedicated to Dr. Mead. The books, whose publications he promoted, are supposed to be the "*History and Antiquities of Winchester, 1715*," 8vo. "*History and Antiquities of Hereford, 1717*," 8vo. "*History and Antiquities of Rochester, 1717, 1723*," 8vo. "*Inscriptions on tombs in Bunhill-fields, 1717*," 8vo. "*History and Antiquities of the Churches of Salisbury and Bath, 1719, 1723*," 8vo. "*Aubrey's History of Surrey, 1719*," 5 vols, 8vo. "*Norden's Delineation of Northamptonshire, 1720*," 8vo. "*History and Antiquities of Glastonbury, Oxford, 1722*," 8vo. In 1728, he translated and printed Fresney's "*New Method of studying History, with a Catalogue of the chief Historians*," 2 vols. 8vo. But his principal work was "*The English Topographer, or, an Historical Account of all the Pieces that have been written relating to the Ancient Natural History or Topographical Description of any Part of England, 1720*," 8vo. the plan of which has been so much augmented and improved in the two editions of the "*British Topography*." In 1750, he gave, by indenture, the yearly sum of 87l. 16s. 3d. being the rents and profits of various estates which he inherited under the will of his grandfather

Daniel

Daniel Rawlinson [c], to the University of Oxford, for the maintenance and support of an Anglo-Saxon lecture or professorship for ever. To the Society of Antiquaries, he gave, besides, a small freehold and copyhold estate at Fulham, on condition that they did not, upon any terms, or by any stratagem, art, means, or contrivance how soever, increase or add to their (then) number of 150 members, honorary members only excepted. He also made them a considerable bequest of dies and matrices of English seals and medals, all his collection of seals [d], charters, drawings by Vertue and other artists, and other antiquities; ten walnut-tree book-cases, which had been given to his late brother Thomas by the then earl of Pembroke, and four mahogany presses, all marked P. all his English prints of which they had not duplicates, and a quit-rent of 5*l.* per ann. in Norfolk, for a good medal for the best description on any English, Saxon, Roman, or Greek, coin, or other antiquity not before treated of or in print; but, resenting some supposed want of deference to singularities and dictatorial spirit, and some reflections on his own and his friend's honour, in an imputation of libeling the Society in the public papers, he, by a codicil made and signed at their house in Chancery-lane, revoked the whole [e] and excluded all fellows of this or the Royal Society from any benefit from his benefactions at Oxford, which, besides his Au-

[c] In St. Dionis Backchurch, Fenchurch-street, is a handsome white marble monument of the Composite order, adorned with Death's head, a cherub, &c. and bearing this inscription:

"H. S. E."

Sub marmore prope posito,

In expectationem beatæ Resurrectionis,

Corpus DANIELIS RAWLINSON,

Civis & Oenopolæ Londinensis,

Honestæ & antiquæ familiæ Graddalæ

Agro Lancastrensi oriundi.

Si annos spectes, tatis diu vixit;

Si beneficia, premunt annos;

Si animo agitata

præmatura morte abreptus est.

Obiit aetate ætatis LXX.

Idibus Quintil. 1679.

Jacent juxta sepulchri

Margareta Uxor,

Daniel filius natus maximus,

Eliz betha filia,

Maria filia, quæ fuit

Uxor Johannis Mazine, Armigeri,

Et Rawlinson Mazine

Infans, ætatis, & unica Mariæ proles.

Monumentum hoc

Patris memoriæ ædificavit P. P.

THOMAS RAWLINSON Filius,
Superstitum natum maximus."

From an elder brother of Mr. Daniel Rawlinson, the late Sir Thomas Rawlinson, Knt. Alderman of London, Sheriff in the year 1748, and Lord Mayor of London in 1754, and president of St. Bartholomew's hospital, deduced his pedigree. Of this we are informed by his only son, the present Sir Walter Rawlinson, Knt. of Stow Hall, in the county of Suffolk.

[d] See his seals enumerated in the British Topography, vol. I. 465, 482, vol. II. 50, 96, 134, 177, 291.

His plates, vol. I. 390, 419, 454, 464, 493, 494, 508, 515, 537, 544, 552, 553, 641, 717.—vol. II. 50, 89, 141, 150, 164, 166, 237, 295, 309, 381, 474, 475, 689, 702, 715.

Drawings and MSS. vol. I. 188, 337, 339, 421, 499, 510, 529, 534, 602, 615.—vol. II. 59, 75, 85, 95, 106, 155, 286, 468, 791.

[e] One reason, among others, which he gave for this, was, that their then secretary, Mr. Gordon, was a Scotchman.

glo-Saxon endowment, were extremely considerable; including, besides a number of books with and without MS. notes, all his seals, English and foreign, his antique marbles, and other curiosities; his copper-plates relative to several counties, his ancient Greek and Roman coins and medals, part of his collection of English medals, his series of medals of Louis XIV. and XV. a series of medals of the Popes, which Dr. Rawlinson supposed to be one of the most complete collections in Europe; and a great number of valuable MSS. which he ordered to be safely locked up, and not to be opened till seven years after his decease[F]. His music, MS. and printed, he gave to the Music-school at Oxford. He died at Islington, April 6, 1755; and in the same year was printed, "The Deed of Trust and Will of Richard Rawlinson, of St. John the Baptist college, Oxford, Doctor of Laws; concerning his endowment of an Anglo-Saxon lecture, and other benefactions to the college and university." He left to Hertford-college the estate in Fulham before mentioned, and to the college of St. John the Baptist the bulk of his estate, amounting to near 700*l.* a year, a plate of archbishop Laud, thirty-one volumes of Parliamentary Journals and Debates; a set of the "Fœdera," all his Greek, Roman, and English, coins not given to the Bodleian library, all his plates engraved at the expence of the Society of Antiquaries, with the annuity for the prize-medal, and another to the best orator. The produce of certain rents bequeathed to St. John's college were, after 40 years accumulation, to be laid out in purchase of an estate, whose profits were to be a salary to a keeper of the Ashmolean Museum, being a master of arts, or bachelor in civil law; and all legacies refused by the University or others to center in this college. To the hospitals of Bridewell and Bethlehem, for the use of the incurables of the latter he left 200*l.* and ten guineas as an equivalent for the monthly coffee which he had received in Bethlehem common room: but, if they did not give up the picture of his father hanging in their hall, in order to its being put up in the Mansion-house, they

[F] Dr. Taylor was persuaded that this precaution was taken by the Doctor to prevent the right owners' recovering their own. He supposed that Dr. Rawlinson made no scruple of buying all that was brought to him; and that, among the rest, the MS. and printed copy of *Pernosticones*, which was lost on the road, and the detainer of which he had cured very classically, would be found among the spoil. The MS. belonged to James Harris, esq. of Salis-

bury, by whom it was sent to Cambridge. The papers, however, which Dr. Rawlinson desired might not be made public till after his death, were his Collections for a Continuation of the "*Athenæ Oxonienses*," with Hearne's Diaries, and two other MSS. The whole are now open for any one who wishes to consult them.—Historical passages collected by him from Wood were printed as a supplement to Wood's *lib.*; Oxford, 1777, vol. II. p. 249.

were to forfeit the larger sum, and receive only the smaller. This picture, after it had hung up at the Mansion-house for some years, without any companion, in a forlorn, neglected, state, and received considerable damage, the present Sir Walter Rawlinson obtained leave of the court of Aldermen (being then himself a member of that body, and president of those hospitals) to restore to Bridewell. It is one of Sir Godfrey Kneller's best performances, and well engraved by Vertue. CONSTANTINE, another brother, is mentioned by Richard Rawlinson's will, as then residing at Venice [c], to whom he gave the copper-plate of his father's portrait, and all family-pictures, except his father's portrait by Kneller, which was given to the Vintners company, of which his father was a member. He left him also his rents in Paul's-head court, Fenchurch-street, jointly with his sisters, Mary Rawlinson, and Anne Andrews, for life. In the same will is mentioned another brother, JOHN, to whom he left estates in Devonshire-street, London; and a nephew THOMAS. To St. John's college he bequeathed also his diploma, and his heart, which is placed in a beautiful marble urn against the chapel-wall, inscribed:

“ Ubi thesaurus, ibi cor.

“ RIC. RAWLINSON, LL. D. & ANT. S. S.

“ Olim hujus Collegii superioris ordinis Commensalis.

“ Obiit VI Apr. MDCLV.”

His body was buried in a vault, purchased by him in the north aisle of St. Giles's church, Oxford, of which he had a plate engraved in his life-time, with this inscription:

“ Ἐνθα ταυρόν—*Felut in Speculum.*

Manet omnes una nox—Non moriar omnis.

Hoc Dormitorium 8 ped. lat. 8 ped. long.

A parochiâ D. Egidi Oxon. concess. 25 Febr. et.

Facult. Episc. confirmat. 5 Maii J. L. Arm. et.

Affign. A. D. M, DCC, LIV.

Pallida mors æquo pulsat pede,

Semel est calcanda via lethi.

Ultima Thule.

R. RAWLINSON, LL.D. R. & A. SS.

Olim Collegii S. Joannis Bapt. Oxon.

Superioris Ordinis Commensalis,

Obiit VI Apr. MDCLV. æt. LXV.”

[c] This gentleman Sir Walter Rawlinson met with at Venice, in the year 1763, where he had resided many years, and where he died Jan. 6, 1679.

When the head of counsellor Layer, who was executed for being concerned in the plot of 1722 [H], and fixed on Temple-bar, was blown off, and taken up by Mr. John Pearce, an eminent attorney of Fooke's court, and agent for the Non-juring party, Dr. Rawlinson purchased it of him at a high price, preserved it as a valuable relic, and directed that it should be buried in his right hand.

His library of printed books and books of prints was sold by auction in the year 1756; the sale lasted 50 days, and produced 1164*l*. There was a second sale of upwards of 20,000 pamphlets, reduced into lots under proper heads, with his most uncommon, rare, and odd, books, in the following year, during 10 days; which was immediately succeeded by a sale of the Doctor's single prints, books of prints, and drawings, which lasted 8 days.

RAWLINSON (CHRISTOPHER), of Carkhall in Lancashire, esq. only son of Curwen Rawlinson of the same place, who died in 1689, and descended from a family of long standing in High Furness, and very numerous in the parish of Hawkshead and Colton [1], was collaterally related to the subjects of the three foregoing articles. He was born 1677, educated at Queen's College, Oxford, made upper commoner May 10, 1695, and eminently distinguished for his application to Saxon and Northern literature. He published, whilst at Queen's College, a beautiful edition of king Alfred's Saxon translation of "*Boethius de Consolatione Philosophiæ*, Oxon. 1698," 8vo. from a transcript, by Franciscus Junius, of a very ancient MS. in the Bodleian library, collated with one in the Cotton library. The "*Grammatica Anglo-Saxonica, ex Hiccesiano Thesauro excerpta*," printed at Oxford in 1711, is dedicated to this gentleman, in the following words: "*Viro eximio Christophoro Rawlinson Armigero, Literaturæ Saxonicæ Fautori egregio, hæc breviculas Institutiones Grammaticas dicat, dedicat, Editor.*" He left behind him a large collection of MSS. among which are many relating to Westmorland and Cumberland, of which copies are

[H] Christopher Layer, a young counsellor of the Temple, was apprehended in the middle of Sept. 1722, and, attempting his escape next day, was overtaken and committed to the Tower. He was examined Sept. 21, before the privy council; and, after a trial of 18 hours, in the King's Bench, on an indictment for instigating men in Essex for the Pretender's service, and corresponding with them, was convicted, and received sentence of death. But, being relieved from time to time, the House

of Commons appointed a committee to examine him in relation to the conspiracy. He declined making any discovery, and was executed at Tyburn May 17, 1722, and his head fixed upon Temple-bar. In a short speech he justified what he had done, and recommended the interest of the Pretender. His trial was printed some time before his execution. Tindal's *Continuation of Rapin*, vol. IV. p. 666.

[1] West's *History of Furness*, p. 263.

at Sir Michael le Fleming's at Rydal. He ordered his under coffin to be heart of oak, and covered with red leather; and died January 8, 1732-3, aged 55. At the North end of the N. transept of the abbey-church of St. Alban's is a white marble sarcophagus, with a figure of History sitting on it, reclining on her left arm, holding in her hand a pen, with which she writes in a book, while two other books lie under her feet. Below is this epitaph:

To the memory of

Christopher Rawlinson, of Cark-hall in Cartmel, in the county of Lancaster, esq. whose remains are deposited in a vault near this place. He was son of Curwen Rawlinson, member of parliament for the town of Lancaster, and Elizabeth Monk, daughter and co-heir of the loyal Nicholas Monk, lord bishop of Hereford, brother to Gen. Monk duke of Albemarle. The said Christopher was of Queen's-college, in Oxford, and published the Saxon version of "Boethius de Consolatione Philosphæ" in the Saxon language. He was born in the parish of Springfield [K] in Essex, June 13, 1677, and died in Jan. 1733 [L]. This monument was erected pursuant to the will of his cousin and co-heiress Mrs. Mary Blake, youngest daughter of Roger More of Kirkby Lonsdale, in the county of Westmoreland, serjeant at law, and Catharine Rawlinson. sister of the said Curwen Rawlinson.

For this gentleman's pedigree [M], see "Sandford's Genealogical History of the Kings and Queens of England, 1707," where

[K] Sandford says at "Newhall." See edit. 1707, p. 452.

[L] It is believed the editors of the "Biographia Britannica," vol. VI. p. 237, article E. Young, note B, confound him with Thomas Rawlinson,

when they say his library, which was the largest collection then in Great Britain, was sold by auction, 1733. His epitaph convicts them of a mistake, in dating his death June 3, 1733.

[M] King Edward IV. by Elizabeth Lucy (as commonly supposed, but, according to Vincent, by Jane Shore) had issue

Arthur Plantagenet, Viscount Lisle, Governor of Calais and Knt of the Garter: who, by Elizabeth Grey, Sister and Heir to John Grey, Viscount Lisle, had issue

Bridget. Francis; who first married John Ballet Esq. recently, Tho. Monk, Esq. by whom he had issue

Anthony Monk, Esq. who, by Mary, Daughter of Richard Arscot, Esq. had issue

Sir Thomas Monk, Knt. who, by Elizabeth, Daughter of Sir George Smith, Knt. had issue

Thomas. George, Duke of Albemarle, Knt. of the Garter, &c. who by Ann Clarges, had issue Nicholas, Bishop of Hereford; who, by Salanna, Daughter of Tho. Rayne, Esq. had issue

Christopher, Duke of Albemarle, Knight of the Garter, &c.

Mary-Elizabeth; who, by Curwen Rawlinson, Esq. had issue

Christopher Rawlinson, Esq. so called from his first Cousin once removed, and Godfather.

where also is a print [N] of the monument erected by him to his grandfather and mother, in the church of St. Mary, at Cartmel, in Lancashire. There are two engravings of him; one in a wig and night-gown, in a frame of oak-leaves, engraved by Nutting, with his initials in a cipher at the corners, and his arms quartering a chevron between 3 lions heads, and Ar. fretty Gu. a chief Az. Another, by Nutting also (mentioned in Granger), in the same plate with four others, viz. Robert, his grandfather; Curwen, his father; Elizabeth, his mother, and Dr. Nicolas Monk, bishop of Hereford, his mother's father. There is likewise a mezzotinto half-sheet, by Smith, representing him younger, and of a more comely person, than either of the engravings. It is dated "Anno Christi 1701, ætatis suæ 24."

Godfather *, Christopher Duke of Albe-
marle. He died unmarried, Jan. 8, 1733.

* Standford says both the Duke
and Duchefs stood Sponsors.

Arms of the Rawlinsons. Gules; two Bars, gemells, between 3 Escallops,
Argent.—Motto; Festina lentè.

[N] This print is engraved by Nutting, and inscribed at bottom, as follows: "Viro nobili & ornatissimo, literarum patrono, Christophoro Rawlinson, de Lark, in comitatu Lancastriæ, armigero; qui ne dulcis memoria avi sui honorabilis et matris charissimæ perierit, monumentum hoc æternitati forum esse voluit." In the center of this inscription is a shield, quartering the arms of Rawlinson, Penzegenet, Curwen, and Monk; with the motto of the Rawlinsons inscribed. The epitaph runs thus: "Near this place lyeth the body of that most learned and honest counsellor at law Robert Rawlinson, of Clark Hall in Cartmel in Lancashire, and of Gray's Inn in Middlesex, esq. His great integrity, joined with a profound knowledge of the law, made him esteemed and admired by all that knew him; he was justice of the peace of Quorum, and of Oyer and Terminer, for the counties Palatine of Lancaster and Chester to king Charles II; a great suttener for his loyalty to king Charles I. vice-chamberlain of the city and county of Chester to Charles earl of Darby; he lived beloved of all, and so he died lamented, Oct. 21, 1665, aged 55. He married the prudent Jane Wilson (eldest daughter of Thomas Wilson of Havertham Hall in Westmorland, esq.) who died 1686, aged 66; and was buried in the same grave with him; by whom he left Curwen Rawlinson, esq. his eldest

and only son, who married. He was a most accomplished and ingenious gentleman, and a true patriot; so succeeded his father in the service and love of his country, and died in it 1689, aged 48, being burgeiss for Lancaster in the Parliament convened 1688, Jan. 22, and was buried in the chancel of St. Mary's, Warwick.

Next Robert Rawlinson lyeth the remains of the truly pious and religious Elizabeth Rawlinson, wife of Curwen Rawlinson of Lark, esq. (daughter and co-heir of the loyal Dr. Nicholas Monk, Lord Bishop of Hereford) a great assistant in the Restoration to his brother, the most noble George Monk duke of Albemarle, and son of Sir Thomas Monk of Potheridge in Devonshire, knt. She was a most dutiful daughter of the church of England as well as of a prelate of it; being a sublime pattern of holy piety, a true charity, a Christian humility, a faithful friendship, a religious care of her children, and a divine patience under the torture of the stone, and with which she resigned her heavenly soul, Sept. 27, 1691, aged 43, leaving two sons; Monk Rawlinson, who died 1695, aged 21, and lyeth buried by her; and Christopher Rawlinson, esq. now living, born in Essex, 1677, who, in memory of his grandfather, and most dearly beloved and good mother, erected this monument, mcccvi." The above is an exact copy of the plate.

RAW-

RAWLINS (THOMAS), principal engraver of the mint during the reigns of both Charles the First and Second. He was intimately acquainted with most of the wits and poets of his time, and wrote for amusement only, as he tells us in the preface to one of his plays, and not for profit. Of these there are three that go under his name. Died 1670.

RAY, or WRAY (JOHN), an eminent English natural philosopher, was the son of a blacksmith at Black Notley, near Braintree, in Essex, and was born there in 1628. He was bred a scholar at Braintree school; and sent thence, in 1644, to Catharine-hall in Cambridge. Here he continued about two years, and then removed, for some reason or other, to Trinity-college; with which, says Derham, he was afterwards much pleased, because in Catharine-hall they chiefly addicted themselves to disputations, while in Trinity the politer arts and sciences were principally minded and cultivated. He took the degrees in arts, and was chosen fellow of his college: and the learned Duport, famous for his skill in Greek, who had been his tutor, used to say, that the chief of all his pupils, and to whom he esteemed none of the rest comparable, were Mr. Ray and Dr. Barrow, who were of the same standing. In 1651, he was chosen the Greek lecturer of the college; in 1653, the mathematical lecturer; in 1655, humanity-reader; which three appointments shew the reputation he had acquired, in that early period of his life, for his skill in languages, polite literature, and the sciences.

During his continuance in the university, he acquitted himself honourably as a tutor and a preacher; for, preaching and common placing, both in the college and in the university-church, were then usually performed by persons not ordained. He was not affected with the fanaticism of the times, but distinguished himself by preaching sound and sensible divinity; while the generality filled their sermons with enthusiasm and nonsense. His favourite study, and what indeed made the chief business of his life, was the universal history of nature, and the works of God: and in this he acquired great and exact skill. He published, in 1660, a "Catalogue of the Cambridge Plants," in order to promote the study of botany, which was then much neglected; and the good reception this work met with encouraged him to proceed farther in these studies and observations. He no longer contented himself with what he met with about Cambridge, but extended his pursuits throughout the greatest part of England and Wales, and part of Scotland. In these journeys of simpling, though he sometimes went alone, yet he had commonly the company of other curious gentlemen, particularly Mr. Willoughby, his pupil, Mr. afterwards Sir Philip Skipton, and

Mr. Peter Courthope. At the restoration of the king, he resolved upon entering into holy orders; and was ordained by Sanderfon, bishop of Lincoln, December 23, 1660. He continued fellow of Trinity-college, till the beginning of the Bartholomew act; which, requiring a subscription against the solemn league and covenant, occasioned him to resign his fellowship, he refusing to sign that declaration.

Having now left his fellowship, and visited most parts of his own country, he was desirous of seeing what nature afforded in foreign parts; and accordingly, in April, 1663, himself, with Mr. Willoughby, Mr. Skippon, and Mr. Nathanael Bacon, went over from Dover to Calais, and thence through divers parts of Europe; which, however it is sufficient just to mention, as Mr. Ray himself, in 1673, published the "Observations" they made in that tour. Towards the end of their journey, Mr. Willoughby and Mr. Ray parted company; the former passing through Spain, the latter from Montpelier through France, into England, where he arrived in March, 1665-6. He pursued his philosophical studies with his usual attention, and became so distinguished, that he was importuned to come into the Royal Society, and was admitted fellow thereof in 1667. Being then solicited by dean, afterwards bishop, Wilkins, to translate his "Real Character" into Latin, he consented; and the original manuscript of that work, ready for the press, is still extant in the library of the Royal Society.

In the spring of 1669, Mr. Ray and Mr. Willoughby entered upon those experiments about the tapping of trees, and the ascent and the descent of their sap, which are published in the Philosophical Transactions, and may be met with together in Lowthorp's "Abridgement." About this time, Mr. Ray began to draw up his Observations for public use; and one of the first things he undertook was, his "Collection of English Proverbs." This book, though sent to Cambridge to be printed in 1669, yet was not published till 1672. He also prepared his "Catalogue of English Plants" for the press, which came out in 1670: his humble thoughts of this and his other book (for, his nature was modest and amiable in the highest degree) may be seen in a Latin letter of his to Dr. Lister, August 22, 1670. In the same letter, he also takes notice of the altering his name, by leaving out the W in the beginning of it; for, till 1670, he had always written his name *Wray*: but this being, he says, contrary to the way of his forefathers, he therefore reassumed the name of *Ray*. In the same letter, he mentions another thing relating to himself, which was an offer of 200 l. per annum to travel with three young noblemen into foreign parts: but, the acceptance

of this proposal not being consistent with his infirm state of body, he thought it prudent to decline it.

In 1671, he was afflicted with a feverish disorder, which ended with the yellow jaundice; but he was soon cured of it, as he tells us himself, by an infusion of stone-horse dung with saffron in ale. The year after, his beloved friend Mr. Willoughby died, in his 37th year, at Middleton-hall, his seat in Yorkshire; "to the infinite and unspeakable loss and grief," says Mr. Ray, "of myself, his friends, and all good men." There having been the sincerest friendship between Mr. Willoughby and Mr. Ray, who were men of similar natures and tastes, from the time of their being fellow-collegians, Mr. Willoughby not only confided in Mr. Ray in his life-time, but also at his death; for, he made him one of the executors of his will, and charged him with the education of his sons, Francis and Thomas, leaving him also for life 60*l.* per annum. The eldest of these young gentlemen not being four years of age, Mr. Ray, as a faithful trustee, betook himself to the instruction of them; and for their use composed his "*Nomenclator Classicus*," which was published this very year 1672. Francis the eldest dying before he was of age, the younger became lord Middleton. Not many months after the death of Mr. Willoughby, Mr. Ray lost another of his best friends, bishop Wilkins; whom he visited in London, November 18, 1672, and found near expiring by a total suppression of urine for eight days.

As it is natural for the mind, when it is hurt on one part, to seek relief from another; so Mr. Ray, having lost some of his best friends, and being in a manner left destitute, conceived thoughts of marriage; and accordingly, in June, 1673, did actually marry a gentlewoman of about twenty years of age, the daughter of Mr. Oakeley, of Launton in Oxfordshire. Towards the end of this year came forth his "*Observations, Topographical, Moral, &c.*" made in foreign countries; to which was added his "*Catalogus Stirpium in exteris regionibus observatarum*:" and, about the same time, his "*Collection of unusual or local English words*," which he had gathered up in his travels through the counties of England. On 1674, Mr. Oldenburgh, the secretary of the Royal Society, renewed his correspondence with Mr. Ray, which had been some time intermitted, and sent him letters almost every month. Mr. Ray's account in these letters were published by Oldenburgh in the *Philosophical Transactions*. Oldenburgh had a farther view in his correspondence with Mr. Ray: it was to engage him with those leading members, who had agreed to entertain the society with a philosophical discourse at their meetings, so that the burthen might not be

among too few of the members. Mr. Ray complied, and accordingly sent him "A Discourse concerning Seeds, and the Specific Differences of Plants;" which, Oldenburgh tells him, was so well received by the president and fellows, that they returned him their thanks, and desired him to let them have more of the like favours from him.

This year 1674, and part of the next, he spent in preparing Mr. Willoughby's "Observations about Birds" for the press: which, however, was not published till 1678. These two gentlemen, finding the history of Nature very imperfect, had agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method, and to give accurate descriptions of the several species from a strict survey of them: and, since Mr. Willoughby's genius lay chiefly to animals, therefore he undertook the birds, beasts, fishes, and insects, as Mr. Ray did the vegetables. How they discharged each their province, the world has seen in their works. Old lady Willoughby dying, and Mr. Willoughby's sons being removed from under Mr. Ray's tuition, about 1676, he thought it best to leave Middleton-hall, and retire with his wife to some convenient place: and accordingly he removed to Sutton Cofield, about four miles from Middleton. Some time after, he went into Essex, to Falborne-hall, where he continued till June, 1679; and then made another remove to Black-Notley, his native place. Being settled here, and now free from interruptions, he began to resume his wonted labours, particularly in botany: and one of the first things he finished was his "*Methodus Plantarum Nova*," which was published in 1682. This was preparatory to his "*Historia Plantarum Generalis*;" the first volume of which was published in 1686, the second in 1687, and the third some years after. To the compiling of this history many learned and ingenious men gave their helping hands; particularly Sir Hans Sloane and Dr. Tancred Robinson, two great friends of Mr. Ray. Nor was Mr. Ray less mindful of Mr. Willoughby's collections, where there were noble, though rude and indigested, materials; but spent much time and pains in reducing them to order, and fitting them for the press. He had published his "Observations upon Birds" in 1678; and, in 1685, he published his "History of Fishes:" and, though these works were then the completest in their kinds, yet they lost much of their perfection by the miscarriage of Mr. Willoughby's and Mr. Ray's papers in their travels. They had very accurately described all the birds, fishes, &c. which they saw as they passed through High and Low Germany, especially those in and upon the Danube and the Rhine; but lost their accounts
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in their return home. This loss Mr. Ray laments in the philosophical letters above cited.

Though Mr. Ray's health began to be impaired by years and study, yet he continued from time to time to give his works to the public. He published, in 1688, "*Fasciculus Stirpium Britannicarum*;" and, in 1690, "*Synopsis Methodica Stirpium Britannicarum*," which was republished, with great amendments and additions, in 1696, but the last edition is that of 1724. Having thus published many books on subjects which he took to be somewhat foreign to his profession, he at length resolved to entertain the world like a divine as well as natural philosopher; and with this view set about his *Demonstration of the Being and Attributes of God*, which he calls, "*The Wisdom of God manifested in the Works of the Creation*." The rudiments of this work were laid in some college-lectures; read in the chapel, and called common places; which, having much refined and enlarged, he fitted up for a convenient volume, and published in 1691, 8vo. This work meeting with universal applause encouraged him to publish another of a like nature, whose foundation was also laid at Cambridge, in some sermons which he had preached before the university; and this was his "*Three Physico-Theological Discourses concerning the Chaos, Deluge, and Dissolution of the World*, 1692," 8vo. Both these works have been often reprinted with large additions.

Soon after these theological pieces came out, his "*Synopsis Methodica Animalium Quadrupedum*" was ready for the press, and published in June, 1693: and, having dispatched that, he set about and finished a *Synopsis of Birds and Fishes*. This, getting into the booksellers' hands, lay suppressed for many years, and was thought to have been destroyed and lost; but, after Mr. Ray's death, it was published by Mr. Derham in 1713. He made a catalogue of Grecian, Syrian, Egyptian, and Cretan, plants, which was printed with Rauwolf's travels in 1693; and, the year after, published his "*Sylloge Stirpium Europæarum extra Britanniam*." He had afterwards some little contests with Rivinus and Tournefort, concerning the method of plants, which occasioned him to review and amend his own method; and to draw it up in a completer form than he had used in his "*Methodus Plantarum*," published in 1682, or in his "*Historia Plantarum*." He began now to be grievously afflicted with a continual diarrhoea, and with very painful ulcers in his legs, which ate deep into the flesh, and kept him waking whole nights: by which means he was so disabled, that, as he tells Dr. Tancred Robinson, in a letter of September 30, 1698, he could not so much as walk into the neighbouring fields. He lived,

however, some years with these infirmities; for, his death did not happen till January 17, 1704-5, at Black-Notley, in a house of his own.

RAY (BENJAMIN), a most ingenious and worthy man, possessed of learning, but ignorant of the world; indolent and thoughtless, and often very absent. He was a native of Spalding, where he was educated under Dr. Neve, and afterwards admitted of St. John's college, Cambridge. He was perpetual curate of Surfleet, of which he gave an account to the Spalding society; and curate of Cowbitt, which is a chapel to Spalding, in the gift of trustees. His hermitage of osiers and willows there was celebrated, by William Jackson of Boston, in a MS. heroic poem. He communicated to the Royal Society an account of a water-spout raised off the land in Deeping fen, printed in their "Transactions," vol. XLVII. p. 447, and of an ancient coin, to "Gent. Mag. 1744." There are several dissertations by him in that miscellany. He was secretary to the Spalding society, 1735. Mr. Pegge, about 1758, had a consultation with Dr. Taylor, residentiary of St. Paul's, and a friend of Ray's, to get him removed to a better situation; and the Doctor was inclined to do it; but, on better information and mature consideration, it was thought then too late to transplant him. He died a bachelor at Spalding in 1760. See his communications to the society, in the *Reliquiæ Galeanæ*, pp. 57, 58, 63. He also communicated, in MS. "The Truth of the Christian Religion demonstrated from the Report that was propagated throughout the Gentile World about the Birth of Christ, that a Messiah was expected, and from the Authority of Heathen Writers, and from the Coins of the Roman Emperors to the beginning of the second general Persecution under Domitian," in ten sections, never printed. Also a MS. catalogue of household goods, furniture, and ten pictures, removed out of the presence-chamber, 26 Charles II. 14 Dec. 1668, from Mr. Brown, and of others taken out of the cupboard in the chamber, 25 Dec. 1668, by Mr. Church. These were in number 69. (Percy Church, esq. was some time page of honour and equerry to the queen-mother Henrietta Maria). A MS. catalogue of Italian princes, palaces, and paintings, 1735, now in the Society's Museum. 1740, a large and well-written history of the life and writings of the great botanist, his namesake, by Mr. Dale, which was read, and approved. John Ray's account of Cuba, where he was on shore some months. Mr. Johnson calls him his *kinsman*, and says, in honour of him, he finds an inscription on the lower ledge of an altar-tomb, on which lies a mutilated alabaster knight in armour and mail in Gosberkirke, alias Gosberton chapel, now a school at Surfleet,

fleet, to belong to Nicolas Rie, who was sheriff of Lincolnshire 5 and 6 Edw. I. 1278, and died 1279 or 80.

RAYNAL (WILLIAM-THOMAS), commonly called the Abbé Raynal, author of the "History of the European Settlements in the East and West Indies," was originally educated among the Jesuits, and had even become one of that order. Certain it is, that among that fraternity he was first inspired with his love of literature, and with ideas of liberty which but ill-suited his own situation and prospects, or the temper of the times. He was author of a great many works; but that upon which he principally became famous is the "Political and Philosophical History of the Indies," above mentioned. In this he was said to have received the assistance of different friends; but the one distinguished feature of the work, namely, a bold disregard of the opinions generally received, with regard both to religion and politics, is unequivocally his own.

This work has been translated into all languages; and, although many of its positions are erroneous, many of his conclusions false, his ideas chimerical at one time, and at another hostile to good order, it will ever be considered as a valuable, curious, and important, production.

Raynal wrote a "History of the Parliament of England," and a "History of the Stadholderate;" but these are both of them more remarkable for a specious style and loftiness of invention than for useful observation or solid argument. His "History of the Divorce of Catharine of Arragon and Henry the Eighth" is of far greater value than either or than both of the above. This work is not so much a recital of, and commentary upon, the fact from which he takes the title, as it is an able picture of universal Europe at that period, of the views, interests, and power, of all the different potentates. The government of France instituted a prosecution against Raynal on account of his "History of the Indies;" but this was conducted with so little severity, that he had sufficient time and opportunity of retiring to the dominions of the King of Prussia, who afforded him the protection he solicited, although his character was treated by the author in his book with no great degree of veneration. Raynal also experienced the kindness of the empress of Russia; and it is not a little remarkable of this singular personage, that, although he was always severe in discussing the characters of princes, yet the most despotic among these heaped many marks of favour and generosity upon him. The Abbé also received a very unusual mark of respect from a British House of Commons. It was once intimated to the speaker that Raynal was a spectator in the gallery. The business was immediately

suspended, and the stranger conducted to a more convenient and honourable situation. The great trait of his character was a love of liberty; but he lived to see the abuse of this in the progress of the French Revolution, and was himself, in some degree, the victim of it. His fortunes were once very large; but they were so much impaired by the Revolution that he died in a certain degree of poverty. He was intimately connected with almost all the learned men of every country who were his contemporaries; and, at the time of his death, which happened in Paris in his 84th year, in March, 1796, he was preparing a new edition of all his works, in which there were to have been many alterations and additions. He is reputed to have left among his manuscripts a "History of the Revocation of the Edict of Nantes," in four volumes; but it is also very certain, that, during the sanguinary reign of Robespierre, he burnt a great part of his papers.

RAUWOLF (LEONARD), a native of Augsbourg and a very eminent physician. He discovered an early taste and peculiar talents for botany; to accomplish himself in which science, he travelled through Syria, Arabia, America, and many eastern countries. He published an account of his travels in a quarto volume, printed at Francfort, in 1582. This work has been translated into English, and was published in London in 1693. Refusing to change his religion, which was that of Protestantism, he found himself compelled to leave his native place and retired to Linton, where he died in 1606. The catalogue of the plants which he found in the East was published by John Frederic Gronovius, at Leyden, in 1755, under the title of "*Flora Orientalis*." His "*Hortus, Oriens*" is preserved in the public library at Leyden.

READ (ALEXANDER), a native of Scotland, and a physician of great eminence and abilities. In 1620, he was created a doctor of physic at Oxford, by royal mandate, and was afterwards elected fellow of the College of Physicians. He was author of a great number of books on anatomical subjects, which enjoyed much of the public attention and esteem.

REAL (CESAR VICHARD de St.), a polite French writer, was the son of a counsellor to the senate of Chamberri in Savoy, where he was born, but it is not mentioned in what year. He came very young to France, was some time a disciple of M. de Varillas; and afterwards distinguished himself at Paris by several ingenious productions. In 1675, he returned to Chamberri, and went thence to England with the dukes of Mazarin; but soon after came back to Paris, where he lived a long time, without title or dignity, intent upon literary pursuits. He returned a second time to Cham-
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berri in 1692, and died there the same year, pretty old, but not in the best circumstances. He was a man of great parts and penetration, a lover of the sciences, and particularly fond of history, which he wished to have studied in a very different manner from what it usually is, not as a bare recital of facts and speeches, but as a picture of human nature under its various modes of wisdom, folly, knavery, and madness. He wrote a piece, with this view, "*De l'Usage de l'Histoire*, Paris, 1672," 12mo; which is full of sensible and judicious reflections. In 1674, he published, "*Conjuración des Espagnols contre la République de Venise en 1618*," 12mo. "We have had historians," says Voltaire, "but not a Livy. The style of '*The Conspiracy of Venice*' is comparable to that of Sallust: it is evident the abbé de St. Réal had him in his eye, and perhaps has surpassed him." He lost as much reputation by his "*La Vie de Jésus Christ*," published four years after, as he had gained by his "*Conspiracy of Venice*." He wrote many other things: some to illustrate the Roman history, which he had made his particular study: some upon subjects of philosophy, politics, and morals; and notes upon the two first books of Tully's "*Letters to Atticus*," of which he made a French translation.

A neat edition of his works was published at the Hague 1722, in 5 vols, 12mo, without the letters to Atticus; which however were printed in the edition of Paris, 1745, in 3 vols. 4to, and six 12mo.

REAUMUR (RENE'-ANTOINE FERCHAULT sieur de), a French philosopher, who was born of a good family in 1683 at Rochelle, where he was grounded in letters. Then he was sent to Poitiers for philosophy; and, in 1699, went to Bourges to study the law. In the mean time, he had early discovered a turn for mathematics and physics; and he now went to Paris, to cultivate these sciences. So early as 1708, he was judged worthy to be a member of the academy of sciences; and he soon justified the choice that was then made of him by that society. He made innumerable observations, and wrote a great number of pieces, upon the various branches of natural philosophy. His "*History of Insects*," in 6 vols. 4to, at Paris, is his capital work. Another edition was printed in Holland in 12 vols. 12mo. He died in 1757, not of age, although he was old, but of the consequences of a fall. He is an exact and clear writer; and there is an elegance in his style and manner, which is not always to be found among those who have made only the sciences their study. He is represented also as a man of an amiable composition, and with qualities to make him beloved as well as admired.

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He left a great variety of papers and natural curiosities to the academy of sciences.

REBOULET (SIMON), born at Avignon, and educated there among the Jesuits. He at first embraced the order in which he had been brought up, but was obliged to quit it on account of his bad health. He was an amiable and studious character, and wrote many curious works, the principal of which is a "Life of Louis XIV." in 3 volumes 4to. This is more remarkable for the accuracy with which it relates facts than from its solidity of argument or brilliancy of style. He died in 1752.

REDE (WILLIAM), bishop of Chichester, in 1369. He was reckoned the best mathematician of his age, and built the first library of Merton-college and the castle of Ambarley.

RÉDI (FRANCIS), an Italian physician and very polite scholar, was descended from a noble family, and born at Arezzo in Tuscany, 1626. His first studies were made at Florence, whence he removed to Pisa, and there was admitted doctor in philosophy and medicine. His ingenuity and skill in these and other sciences acquired him great reputation; and Ferdinand II. duke of Tuscany, chose him his first physician. His constant employ did not hinder him from cultivating the belles lettres: he devoted much of his time to the study of the Italian tongue, and contributed not a little towards compiling the dictionary of La Crusca. Menage, in his "*Origines de la Langue Italienne*," acknowledges himself obliged to him for many particulars. Redi was a lover of learned men, and ready to serve them in any way he could. He was a member of several academies in Italy; of la Crusca at Florence, of the Gelati at Bologna, and of the Arcadians at Rome. He was subject to the falling sickness in his latter years; yet neither abandoned books, nor his business. He wrote upon vipers, and upon the generation of insects; and he composed a good deal of poetry, some of which he published himself, and some was published after his death by order of the great duke, his master. All his writings are in Italian; and his language is so fine and pure, that the authors of the dictionary of la Crusca have often cited it as a standard of perfection. He died in 1697. Most of his works are translated into French and Latin.

REGIOMONTANUS, an illustrious astronomer, whose real name was Joannes Mullerus, was born at Konigsberg in Franconia, 1436. He was taught his grammar at home, and at twelve years of age sent to Leipzig; where he took a violent turn to astronomy, and wisely applied himself to
arithmetic

arithmetic and geometry, as necessary to comprehend it rightly. But there was then nobody at Leipzig who could lead him into the depths of this science; and therefore, at fifteen, he removed to Vienna, to study under the famous Purbachius, who was the professor there, and read lectures with the highest reputation. Greater friendship and affection could not subsist than between Regiomontanus and Purbachius; and therefore it is no wonder, that the former should make all conceivable progress under the latter. About that time cardinal Bessarion came to Vienna, to negotiate some affairs for the pope; who, being a lover of astronomy, had begun to make a Latin version of Ptolemy's "Almagest;" but, not having time to go on with it, desired Purbachius to continue the work, and for that purpose to return with him into Italy, in order to make himself master of the Greek tongue, of which at present he knew nothing. Purbachius consented to the cardinal's proposals, provided Regiomontanus might accompany him, and share the task; and all things were agreed on, when Purbachius died in 1461. The scholar of course succeeded the master to the destined office, as well as in his professorship, and attended the cardinal the same year to Rome; where the first thing he did was to learn the Greek language, though in the mean time he did not neglect to make astronomical observations, as well as to compose various works in that science. The cardinal going to Greece soon after, Regiomontanus went to Ferrera, where he continued the study of the Greek language under Theodore Gaza; who explained to him the text of Ptolemy, with the commentaries of Theon; till at length he became so perfect in it, that he could compose verses, and read like a critic, in it. In 1463, he went to Padua, where he became a member of the university; and, at the request of the students, explained Alfraganus, an Arabian philosopher. In 1464, he removed to Venice, to attend his patron Bessarion; and, the same year, returned with him to Rome, where he waged war with Georgius Trapezuntius, whom he had terribly offended, by animadverting on some passages in his translations of Theon's Commentary. Not long after, being weary of rambling about, and having procured a great number of manuscripts, which was one main object of his travels, he returned to Vienna, and performed for some time the offices of his professorship. Afterwards he went to Buda, at the invitation of Matthias Corvinus the king of Hungary, who was a lover of letters and the sciences, and founded a rich and noble library there; but, on account of the wars, came and settled at Nuremberg in 1471. He spent his time here in constructing instruments, in making observations, and publishing books, some his own, some other people's;

ple's: he published here the five books of Manilius's "Astronomicon." In 1474, pope Sixtus IV. conceived a design of reforming the calendar; and sent for Regiomontanus to Rome, as the most proper, and ablest, person to accomplish his purpose. Regiomontanus was very unwilling to interrupt the studies in which he was engaged at Nuremberg; but, receiving great promises from the pope, who also for the present named him archbishop of Ratibon, he consented at length to go. He arrived at Rome in 1475, and died there the year after; not without a suspicion of being poisoned by the sons of Trapezuntius, who carried on the enmity begun by their father: but Paul Jovius relates, that he died of the plague.

REGIS (PETER SYLVAIN), a French philosopher, and great propagator of Cartesianism, was born in Agenois 1632. He cultivated the languages and philosophy under the Jesuits at Cahors, and afterwards divinity in the university of that town, being designed for the church. He made so uncommon a progress, that at the end of four years he was offered a doctor's degree without the usual charges; but he did not think it became him to accept of it till he had studied also in the Sorbonne at Paris. He went thither, but was soon disgusted with theology; and, as the philosophy of Des Cartes began at that time to make a noise through the lectures of Rohault, he conceived a taste for it, and gave himself up entirely to it. He frequented these lectures; and, becoming an adept, went to Toulouse in 1665, and read lectures in it himself. Having fine parts, a clear and fluent manner, and a happy way of making himself understood, he drew all sorts of people; the magistrates, the learned, the ecclesiastics, and the very women, who now all affected to abjure the ancient philosophy. In 1680, he returned to Paris; where the concourse about him was such, that the sticklers for Peripateticism began to be alarmed. They applied to the archbishop of Paris, who thought it expedient, in the name of the king, to put a stop to the lectures; which accordingly were discontinued for several months. The whole life of Regis was spent in propagating the new philosophy. In 1690, he published a formal system of it, containing logic, metaphysics, physics, and morals, in 3 vols. 4to, and written in French. It was reprinted the year after at Amsterdam, with the addition of a discourse upon ancient and modern philosophy. He wrote afterwards several pieces, in defence of his system; in which he had disputes with M. Huet, Du Hamel, Malebranche, and others. His works, though abounding with ingenuity and learning, have been disregarded in consequence of the great discoveries and advancement in philosophic knowledge that have

have been since made. He died in 1707. He had been chosen member of the academy of sciences in 1699.

REGIUS (URBAN), a learned man of the 16th century, and born at Langenargen. He commenced his studies at Lindaw, whence he went to Fribourg. He afterwards accomplished himself as a teacher of youth at Basil and Ingolstadt, at which latter place he read lectures. He was security for the debts of some of his scholars; and, being driven to great difficulties, was compelled to sell his books and enlist for a private soldier. He was accidentally seen in this situation by the professor Eccius, who extricated him from his misfortunes, and restored him to the Muses. He after this pursued his studies with so much success, that he received, at Ingolstadt, the poetical and oratorical crown from the hands of the emperor Maximilian. In a short time he was presented to the professorship of rhetoric and poetry. Having applied himself to the study of divinity, he became a Lutheran, and a successful opposer of popery. He went to Augsbourg in consequence of some misunderstanding between his benefactor Eccius and Luther, and there founded a reformed church. Eccius endeavoured, though without effect, to bring him back to the church of Rome. This illustrious man lived at Augsbourg till 1530: he then entered into the service of the duke of Brunswic, who made him superintendant of the church of Lunenbourg. He died suddenly at Zell, in 1541.

REGNARD (JOHN FRANCIS), one of the best French comic writers after Moliere, was born at Paris in 1647. He had scarcely finished his studies, when he was seized with a passion for travelling, and an ardent desire to see the different countries of Europe. He went to Italy first, but was unfortunate in his return thence; for, the English vessel bound for Marseilles, on which he embarked at Genoa, was taken in the sea of Provence by the Barbary Corsairs; and he was carried a slave to Algiers. Being always a lover of good eating, he knew how to make ragouts; and, by this means procuring an office in his master's kitchen, his bondage sat the more easily upon him. His amiable manners and pleasant humour made him a favourite with all about him, and not a little so with the women; for he had also the advantage of a good person. An intrigue with one of these, in which matters were carried as far as they could go, involved him in a terrible difficulty; for, his master, coming to the knowledge of it, insisted upon his submitting to the law of the country, which obliged a Christian, convicted of such a commerce, either to turn Mahometan, or to suffer death by fire. Regnard did not care to do either; and luckily he was freed from the dilemma
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by the French consul, who, having just received a large sum for his redemption, bought him off, and sent him home.

He had not been long at Paris, before he formed plans for travelling again; and accordingly, in April 1681, he set out to visit Flanders and Holland, whence he passed to Denmark, and afterwards to Sweden. Having done some singular piece of service to the king of Sweden, this monarch, who perceived that he was travelling out of pure curiosity, told him, that Lapland contained many things well worthy of observation; and ordered his treasurer to accommodate him with whatever he wanted, if he chose to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France; and went as far as Torne, a city at the bottom of the Bothnic Gulph. He went up the river Torne, whose source is not far from the Northern cape; and at length penetrated to the icy sea. Here, not being able to go farther, he and his companions engraved these four lines upon a rock:

“ Gallia nos genuit, vidit nos Africa, Gangem
 “ Haustum, Europamque oculis lustravimus omnem;
 “ Casibus & variis acti terraque marique,
 “ Hic tandem stetimus, nobis ubi desit orbis.”

While he was in Lapland, his curiosity led him to enquire into the pretended magic of the country; and he was shewn some of the learned in this black art, who, not succeeding in their operations upon him, pronounced him a greater magician than themselves. After his return to Stockholm, he went to Poland, thence to Vienna, and from Vienna to Paris, after a ramble of almost three years.

He now settled in his own country, and wrote a great many comedies. He was made a treasurer of France, and lieutenant of the waters and forests: he lived like a philosopher and a voluptuary. He was born with a genius, lively, gay, and truly comic; and his comedy of “*The Gamester*” is compared with those of Molière. He dedicated the comedy, called “*Menechmes*,” to Boileau; though he afterwards wrote against that poet: but they were again thoroughly reconciled. This man, though of so gay an humour, died of chagrine in his 52d year: and it is said, that he even contributed himself to shorten his days.

His works, which consist of comedies and his travels, were printed at Rouen 1731, in 5 vols. 12mo; but there are many dramatic performances and pieces of poetry of his, besides what that collection contains.

REGNIER.

REGNIER (MATHURIN), a satirical French poet, was the son of a citizen of Chartres, by a sister of the abbé Desportes, a famous poet also, and was born there in 1573. He was brought up to the church, yet very unfit for it, on account of his debaucheries; which, it seems, were so excessive, that, as we learn from himself, he had at thirty all the infirmities of old age. He was twice at Rome, in 1593, and 1601. In 1604, he obtained a canonry in the church of Chartres; he had other benefices, and also a pension of 2000 livres, which Henry IV. settled on him in 1606. He died at Rouen in 1613.

He was the first among the French who succeeded in satire; and, if Boileau has had the glory of raising that species of composition to perfection among them, it may be said of Regnier, that he laid the foundation, and was perhaps more an original writer than Boileau. He is supposed to have taken Juvenal and Persius for his model: it is certain, that he has in some places imitated Ovid, and borrowed largely from the Italians. He is very ingenious, and has a fine manner of exposing vice. In the mean time some of that impurity, which ran through his life, has crept also into his writings, for, he is frequently very obscene. Seventeen of his satires with other poems were printed at Rouen in 1614. There is a neat Elzevir edition of his works at Leyden, 1652, 12mo; but the most magnificent is that of London 1729, 4to, with short notes by M. Broffette.

REGNIER de MARETS, (SERAPHIN,) a French writer, was born at Paris in 1632; and, at fifteen, distinguished himself by translating the "*Batrachomyomachia*" into burlesque verse. At thirty, he went to Rome as secretary to an embassy. An Italian ode of his making procured him a place in the academy de la Crusca in 1667; and, in 1670, he was elected a member of the French academy. In 1684, he was made perpetual secretary, after the death of Mezeray; and it was he who drew up all those papers, in the name of the academy, against Furetiere. In 1668, the king gave him the priory of Grammont, which determined him to the ecclesiastical function: and, in 1675, he had an abbey. His works are, an Italian translation of Anacreon's odes, which he dedicated to the academy de la Crusca in 1692; a French grammar; and two volumes of poems, in French, Latin, Italian, and Spanish. He translated, into French, Tully "*De Divinatione, & de Finibus*;" and Rodrigue's "*Treatise of Christian perfection*," from the Spanish. He died in 1713, aged 82. "He has done great service to language," says Voltaire, "and is the author of some poetry in French and Italian. He contrived to make one of his Italian pieces pass for Petrarch's:
by

but he could not have made his French verses pass for those of any great French poet."

REGULUS (**MARCUS ATTILIUS**), a consul during the first Punic war. He reduced Brundisium; and, in his second consulship, he took 64 and sunk 30 galleys of the Carthaginian fleet, on the coasts of Sicily. Afterwards he landed in Africa, and so rapid was his success, that, in a short time, he made himself master of about 200 places of consequence on the coast. The Carthaginians sued for peace, but the conqueror refused to grant it, and soon after he was defeated in a battle by Xanthippus, and 30,000 of his men were left on the field of battle, and 15,000 taken prisoners. Regulus was in the number of the captives, and he was carried in triumph to Carthage. He was sent by the enemy to Rome, to propose an accommodation and an exchange of prisoners; and, if his commission was unsuccessful, he was bound by the most solemn oaths to return to Carthage, without delay. When he came to Rome, Regulus dissuaded his countrymen from accepting the terms which the enemy proposed; and, when his opinion had had due influence on the senate, Regulus retired to Carthage agreeably to his engagements. The Carthaginians were told that their offers of peace had been rejected at Rome, by the means of Regulus, and therefore they prepared to punish him with the greatest severity. His eyebrows were cut, and he was exposed for some days to the excessive heat of the meridian sun, and afterwards confined in a barrel, whose sides were every where filled with large iron spikes, till he died in the greatest agonies. His sufferings were heard of at Rome, and the senate permitted his widow to inflict whatever punishment she pleased on some of the most illustrious captives of Carthage, which were in their hands. She confined them also in presses filled with sharp iron points, and was so exquisite in her cruelty, that the senate at last interfered, and stopped the barbarity of her punishments. Regulus died about 251 years before Christ.

REINECCIUS (**REINIER**), a native of Steinheim. He studied the Belles Lettres at the University of Francfort and Helmstedt till the time of his death which happened in 1595. He was author of a tract on the Method of studying History; of a work, entitled, "*Historia Julia*," very learned and rare, of a *Chronica Hierosolymitanum* which is no less so, and, lastly, of an "*Historia Orientalis*" in quarto. He was a very learned man, and few have written so well on the origin of ancient nations.

REINESIUS (**THOMAS**), a learned and philosophic German, was born at Gotha, a city of Thuringia, in 1587. He was a physician; but applied himself to polite literature, in
which

which he chiefly excelled. After practising physic in other places, he settled at Altenburg; where he resided several years, and was made a burgo-master. At last, having been raised to be counsellor to the elector of Saxony, he went and lived at Leipzig; where he also died in 1667. One of his letters relates many circumstances of his life, and shews him to have been a man of sorrow; though, as will appear afterwards, he was more than ordinarily upon his guard, that he might not be involved in the troubles of the world.

He wrote a piece or two upon subjects of his own profession; but the greatest part of his works relate to philology and criticism, among which are "*Variarum Lectionum libri tres*," in 4to. He was not one of those philologists or critics whose only talent is memory, but of those who go beyond what they read, and know more than their books teach them; whose penetration enables them to draw many consequences, and suggests conjectures which lead them to the discovery of hidden treasures; who dart a light into the gloomy places of literature, and extend the limits of ancient knowledge. He knew the secret of living happily, that is, as happily as the constitution and temperament of a man's body will permit him; yet could not escape a pretty good share of human misery. He avoided disagreeable connexions as much as possible; and, as we learn from his first letter to Hoffman, refused professorships which had often been offered him, for fear of meeting with insupportable colleagues.

We find by his printed letters, that he was consulted as an oracle; that he answered very learnedly whatever questions were brought to him; that he was extremely skilled in the families of ancient Rome, and in the study of inscriptions. A very fine elogium is given of his merit, as well as of his learned and political works, by Grævius, in the dedication of the second edition of Casaubon's epistles, dated Amsterdam, August 31, 1655. He partook of the liberality which Lewis XIV shewed to the most celebrated scholars of Europe, and received with the present a very obliging letter from Colbert; which favour he returned, by dedicating to him his "*Observations on the Fragment of Petronius*," in 1666. The religion of Reinesius was suspected to be of the philosophical kind.

REINHOLD (ERASMUS), an eminent astronomer and mathematician, was born at Salsfeldt, in Thuringia, a province in Upper Saxony, the 11th of October, 1511. He studied mathematics under James Milichii at Wittemberg, in which university he afterwards became professor of those sciences, which he taught with great applause. After writing a number of useful, and most learned works, he died the 19th of Feb.

1553, at 42 years of age only. His writings are chiefly the following: 1. "*Theoriæ novæ Planetarum G. Pinbachii, augmented and illustrated with Diagrams and Scholia,*" in 8vo, 1542; and again in 1580. 2. "*Ptolemy's Almagest, the first book, in Greek, with a Latin Version, and Scholia, explaining the more obscure passages;*" in 8vo, 1549. 3. "*Prutenicæ Tabulæ Cœlestium Motuum,*" in 4to, 1551; again, in 1571; and also in 1585. 4. "*Primus liber Tabularum Directionum.*" Reinhold prepared, likewise, an edition of many other works, which are enumerated in the "*Emperor's Privilege, prefixed to the Prutenic Tables;*" namely, "*Ephemerides for several years to come, computed from the New Tables;*" "*Tables of the Rising and Setting of several fixed Stars, for many different Climates and Times;*" "*The Illustration and Establishment of Chronology by the Eclipses of the Luminaries and the great Conjunction of the Planets, and by the Appearances of Comets, &c.*"

Reinhold left a son, named also Erasmus after himself, an eminent mathematician and physician at Salsfeldt. He wrote a small work, in the German language, on Subterranean Geometry, printed in 4to, at Erfurt, 1575. He wrote, also, concerning the new star which appeared in Cassiopeia in the year 1572; with an "*Astrological Prognostication,*" published in 1574, in the German language.

REISKÉ (JOHN JAMES), a most profound scholar and sagacious critic, was born in 1706, at a small town of the duchy of Anhalt. After struggling with some difficulties in his school education, in which however he, by perseverance, obtained considerable advantages, he went, in 1733, to Leipzig; where he continued, for the sake of study, five years. Here he accomplished himself in Arabic, and translated and published a book from that language. In order to prosecute his study of Arabic with greater effect, he travelled on foot, and with many difficulties, to Leyden. Here he was employed in arranging the Arabic manuscripts, for which, however, he received a very scanty compensation; and here also he translated from the German and French, into Latin, various essays sent him by Dorville, whom he had visited in his journey, and who afterwards inserted these papers in the "*Miscellanea Critica.*" Dorville was so well pleased with his skill and diligence, that he employed him in more important concerns. At his desire, Reiske translated the whole of the *Chariton* from the Greek, and the *Geography* of *Abulfeda* from the Arabic, into Latin. At Leyden he continued for the space of eight years; where a storm of jealousy and calumny excited against him by the younger Burman, finally induced him to change his residence. This was principally
owing

owing to the freedom he used with respect to the edition of Petronius, edited by the younger Burman at Leyden; however, before he quitted it he took the degree of doctor of physic, which was given him in a manner which did him the highest honour. He then visited different parts of Germany, till he at length settled at Leipzig a second time. Here, for twelve years, notwithstanding he was made professor of Arabic, he experienced all the inconveniences of poverty, and was obliged to undergo a great deal of drudgery for booksellers, and the editors of periodical publications, to procure a subsistence; at this period in particular, the *Acta Eruditorum* were greatly indebted to him. Amidst all these hardships, however, he found opportunity to write and to publish his "*Animadversiones in Auctores Græcos*," in five volumes; a work of extraordinary learning and merit. In 1758, by the death of Haltausius, he obtained a situation at once honourable and lucrative, which placed him above want, and enabled him to follow his favourite pursuits at ease. He was made rector of the academy at Leipzig, in which office he continued till the time of his death. In 1794, he married Ernestina Christina Muller, a woman of wonderful attainments, whose knowledge was hardly inferior to his own, and particularly in Greek literature. She assisted him in all his literary labours, and especially in his immortal work of the "*Edition of the Greek Orators*." Thus, in the manner most grateful to himself, Reiske consumed the remainder of his life, which continued till 1774, when he died possessed of the highest reputation. The number of works which he superintended and published is very great; but it will be sufficient to name those which are most sought after and esteemed. These are, the "*Remarks upon Greek Authors*," before mentioned. An "*Edition of the Greek Orators*," in 12 vols. 8vo, which was finished by his widow. "*Dionysius Halicarnassensis*," in 7 vols. "*Plutarch's Works*," in 9 vols. "*Theocritus, &c. &c.*" This John James Reiske must not be confounded with John Reiske, rector of the college of Wolfenbuttel, who was also a learned man, and published various works.

RELAND (HADRIAN), an eminent orientalist and very learned man, was born at Ryp, a village in North-Holland, July 17, 1676. His father was minister of that village, but afterwards removed to Alkmaar, and then to Amsterdam. In this last city Reland was educated with infinite care; and at eleven years of age, having passed through the usual courses at school, was placed in the college under Surenhusius. During three years of study under this professor, he made a vast progress in the Hebrew, Syriac, Chaldee, and Arabic languages; and at his leisure-hours applied himself to poetry,

in which he succeeded very well. At fourteen, he was sent to Utrecht; where he studied under Grævius and Leusden, perfected himself in the Latin and Oriental tongues, and applied himself also to philosophy, in which he took the degree of doctor. At seventeen, he entered upon divinity under the direction of Herman Witfius and others; but did not abandon the Oriental languages, which were always his favourite study. After he had resided six years at Utrecht, his father sent him to Leyden, to continue his theological studies under Frederic Spanheim and others; where he soon received the offer of a professorship at Linden, either in philosophy or the Oriental languages. He would have accepted it, though but just two and twenty; but his father's ill state of health would not allow him to remove so far from Amsterdam. In 1699, he was elected professor of philosophy at Harderwick, but did not continue there long; for, king William having recommended him to the magistrates of Utrecht, he was offered in 1701 the professorship of Oriental languages and ecclesiastical antiquities, which he readily accepted. In 1703, he took a wife, by whom he had three children. In 1713, a society for the advancement of Christian knowledge was established in England, as was that for the propagation of the gospel in foreign parts the year after; of both which Reland became a member. He died of the small-pox, at Utrecht, Feb. 5, 1718, in his 42d year. He was a man of an excellent disposition, and of great humanity and modesty. He had a correspondence with the most eminent scholars of his time.

He wrote and published a great number of works, in order to promote and illustrate sacred and Oriental learning; the chief of which are these. "*De Religione Mohammedica libri duo, 1705,*" 12mo. The first book contains a short account of the faith of the Mahometans, in an Arabic manuscript with a Latin translation; the second vindicates them from doctrines and imputations falsely charged upon them. A second edition, with great additions, was printed in 1717, 12mo. "*Dissertationum Miscellanearum Partes Tres, 1706, 1707, 1708,*" in 3 vols. 12mo. There are thirteen dissertations upon the following curious subjects: "*De situ Paradisi Terrestris;*" "*De Mari Rubro;*" "*De Monte Garizim;*" "*De Ophir;*" "*De Diis Cabiris;*" "*De Veteri Lingua Indica;*" "*De Samaritanis;*" "*De Reliquiis veteris linguæ Persicæ;*" "*De Persicis vocabulis Talmudis;*" "*De jure Militari Mohammedanorum contra Christianos bellum gerentium;*" "*De linguis Insularum quarundam orientalium;*" "*De linguis Americanis;*" "*De Geminis Arabicis.*" His next work was, "*Antiquitates Sacræ Veterum Hebræorum,*" 1708,"

1708," 12mo; but the best edition is that of 1717, 12mo, there being many additions. Then he published, "*Dissertationes Quinque de Nummis veterum Hebræorum, qui ab inscriptarum literarum forma Samaritani appellantur. Accedit dissertatio de marmoribus Arabicis Puteolanis*, 1709," 12mo. But his greatest work was, "*Palæstina ex monumentis veteribus illustrata, & chartis Geographicis accuratioribus adornata. Traject. 1714*," 2 vols. 4to. This edition is superior in all respects to that of Nuremberg, 1716, 4to. "*De Spoliis Templis Hierosolymitani in arcu Titiano Romæ conspicuis liber, cum figuris*, 1716," 12mo.

Reland published many smaller things of his own, among which were Latin poems and orations; and was also concerned as an editor of books written by others. His works are all in Latin, and neatly printed.

REMBRANDT (VAN REIN), a Flemish painter of great eminence, was the son of a miller, and born near Leyden in 1606. He is one of those who owed all the skill in his profession to the strength of his own genius; for, the advantages of education were few or none to him. His turn lay powerfully towards painting, insomuch that he seems to have been incapable of learning any thing else; and it is said, that he could scarcely read. We must not, therefore, expect to find correctness of design, or a gusto of the antique, in the works of this painter. He had old pieces of armour, old instruments, old head-dresses, and abundance of old stuff of various sorts, hanging up in his work-shop, which he said were his antiques. His sole aim was to imitate living nature, such as it appeared to him; and the living nature, which he had continually before his eyes, being of the heavy kind, it is no wonder, that he should imbibe, as he did, the bad taste of his country. Nevertheless, he formed a manner entirely new and peculiar to himself; and drew abundance of portraits with wonderful strength, sweetness, and resemblance. Even in his etching, which was dark, and as particular as his style in painting, every individual stroke did its part, and expressed the very flesh, as well as the spirit, of the persons it represented. The union and harmony in all his compositions are such as are rarely to be found in other masters. He understood the *Claro Obscuro* in the highest degree: his local colours are a help to each other, and appear best by comparison; and his carnations are as true, as fresh, and as perfect, as Titian's.

There was as great a singularity in the behaviour of this painter, as in his taste and manner of painting: and he was an humourist of the first order, though a man of sense and a fine genius. He affected an old-fashioned slovenly dress, and

loved mean and pitiful company, though he had got substance enough to keep the best. Some of his friends telling him of it, he answered, "When I have a mind to unbend and refresh my mind, I seek not honour so much as liberty:" and this humour he indulged, till, as it usually happens, he reduced his fortunes to a level with the poorest of his companions. He died in 1668; "for nothing more to be admired," says a certain writer, "than for his having heaped up a noble treasure of Italian prints and drawings, and making no better use of them."

RENAUDOT (THEOPHRASTUS), a physician, and a man learned in many respects; and who distinguished himself by being the first author of Gazettes in France in 1631, and by some literary productions. Theophrastus was born at Loudun in 1583, and died at Paris, where he had spent the greatest part of his life, in 1653.

RENAUDOT (EUSEBIUS), a French writer, very learned in Oriental history and languages, was born at Paris in 1646; and, being taught classical literature by the Jesuits, and philosophy in the college of Harcourt, afterwards entered into the congregation of the oratory, where he did not continue long. His father being first physician to the dauphin, he was early introduced to scenes, where his parts, his learning, and his politeness, made him admired. His reputation was afterwards advanced and established by several learned works, which he published. In 1700, he attended cardinal de Noailles to Rome; and received great honours, together with the priory of Froissy in Bretany, from pope Clement V. Returning by Florence he was honoured in the same manner by the great duke; and was also made a member of the academy de la Crusca. On his return to France, he devoted himself entirely to letters, and composed a great number of learned dissertations, which are printed in the "Memoirs of the Academy of Inscriptions," of which he was a member, as well as of the French academy. He died in 1720, with high sentiments of devotion. Voltaire says, that "he may be reproached with having prevented Bayle's Dictionary from being printed in France."

RESENIUS (PETER JOHN), counsellor and professor at Copenhagen, at which place he was born in 1625. His father and his two grandfathers had been bishops of Sealand. He studied the Belles Lettres and the Civil Law at Leyden, for four years; after which he travelled into France, Spain, and Italy. At Padua, he was made counsellor of the German nation, and syndic of the university, and might, if he had pleased, been made knight of St. Mark. Returning to Denmark, he was made professor of moral philosophy at Copenhagen.

hagen, in 1657; then consul, counsellor of the supreme council, and finally, president of Copenhagen, and counsellor of Justice. He had afterwards a grant of nobility, and at length counsellor of state. He presented his valuable library to the university of Copenhagen, a catalogue of which has been published. He was author of various works of greater or less merit; the principal of which is the "*Edda Islandorum In norroum Islandice, Danice et Latine, cum præfatione duplici. Lexicon Islandicum, a Gudmundo Andreæ Islando scriptum, a Referio auctum.*" He died in 1588.

RESSIUS (RUTGER), greek-professor at Louvain, at the end of the 15th century. He was so learned a man, that Erasmus thus expresses himself concerning him. "*Doctior an inveniri possit nescio, certè diligentiorum ac moribus puriorum vix invenias.*" He published the "*Aphorisms of Hippocrates,*" and other works, and died in 1545.

REUCHLIN (JOHN), a learned German, who contributed much to the restoration of letters in Europe, was born at Pforzheim in 1450. His parents, perceiving in him good parts and a turn to books, were easily persuaded to give him a liberal education, at a time when learning and the sciences, by being so rarely met with, were so much esteemed and honoured. He went to Paris, then the seat of literature in these western parts, with the bishop of Utrecht; where he studied grammar under Joannes à Lapide, rhetoric under Guaguinus, Greek under Tiphernas, and Hebrew under Wesselus. Being returned to his own country, he took the degree of doctor in philosophy at Basil, where he lived four years; then went to Orleans to study the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Basil; and composed and printed a grammar, a lexicon, some vocabularies, and other works of a like nature, to facilitate the study of that language. He gained prodigious reputation by this; for, the knowledge of the two languages was at that time so rare an accomplishment, that it was actually made a title of honour. This appears from the following inscription of a letter: "*Andronicus Contoblacas, natione Græcus, utriusque linguæ peritus, Joanni Reuchlino,*" &c. that is, "*Andronicus Contoblacas, a Greek, skilled in both languages, to John Reuchlin,*" &c.

After some time, Eberhard count of Wirtemberg being to make the tour of Italy, Reuchlin was pitched upon among others to attend him; chiefly because, during his residence in France, he had corrected his own German pronunciation of the Latin, which appeared so rude and savage to the Italians. They were handsomely received at Florence by Laurence de Medicis, the father of Leo X. and became acquainted with

many learned men there, as Chalcondylas, Ficinus, Politian, Picius earl of Mirandula, &c. They proceeded to Rome, where Hermolaus Barbarus prevailed with Reuchlin to change his name to Capnio, which signifies the same in Greek as Reuchlin does in German; that is, *inske*. Count Eberhard entertained so great an esteem for Capnio, so he was afterwards called, that, upon his return to Germany, he made him ambassador to the emperor Frederic III.; at whose court he came to be so much considered, that the emperor conferred many honours upon him, and made him many presents. He gave him in particular an ancient Hebrew manuscript bible, very neatly written, with the text and paraphrase of Onkelos, and the notes of the Masorets. Frederic died in 1493; and Capnio returned to count Eberhard, who died also about three months after the emperor: when, an usurpation succeeding, Capnio was banished. He retired to Worms, and wrote books: but the elector Palatine, having a cause to defend at Rome some time after, selected him as the fittest and ablest man for his purpose; and accordingly, in 1498, Capnio made an oration before the pope and cardinals concerning the rights of the German princes, and the privileges of the German churches. He stayed more than a year at Rome; and had so much leisure as to perfect himself in the Hebrew tongue under Abdias a Jew, and also in the Greek under Argyropylos. He was vexed in his old age by an unhappy difference with the divines of Cologne, occasioned by a Jew named Pfefferkorn, who, though an impostor detected, contrived to be supported by these noodles in a dispute with Capnio, while all the learned were on his side. His enemies would have embroiled him in Luther's cause; but he continued always a Catholic, and gave them no advantage.

He died in 1522, after having done as much as any man of his age to promote literature, both by teaching the Latin, Greek, and Hebrew languages, and by writing books. He may be considered as the first man who introduced the study of the Hebrew among modern Christians. He is supposed to have been the chief author of the celebrated work, intituled, "*Epistolæ Obscurorum Virorum*."

REVET (EDWARD), an author of a comedy in the time of Charles II. The title of this piece was *Town Shifts*, or *Suburb Justice*, which he is said to have written in a fortnight, but of which, nevertheless, Langbane speaks so well as to say it is instructive.

REYNEAU (CHARLES RENÉ), an eminent French mathematician, was born at Brissac, in Anjou, in 1650. At the age of twenty he entered into a religious order, the employment of which was the education of youth. His superiors sent him to teach philosophy at Pezenas, and afterwards at Toulon;

Toulon; by which he formed so great an affection for mathematical learning, that he was elected to the mathematical chair at Angers in 1683.

He undertook for the use of his scholars, to reduce into a body the theories of Newton, Descartes, Leibnitz, &c. &c. Accordingly he published, in 2 vols. 4to. his "Analysis demonstrated." This work became exceedingly popular in France; and he was made yet more so by his publication of a work intended for such as were unskilled in mathematical learning. This was called "Science du Calcul des Grandeurs." In 1716, Reynneau was admitted a member of the French academy; after which he published a small tract on logic, and prepared materials for a second volume of his "Science du Calcul." He died at the age of seventy-two, equally regretted for his learning and his virtues.

REYNER (JOHN). He was born in the city of Lincoln, and educated in Emanuel college, Cambridge, of which he was elected a fellow. In 1662, when he was ejected for non-conformity, he left the ministry, and studied physic. He was much pressed to take upon himself the education of youth, for which he was well qualified, but was taken off by the small-pox, at Nottingham. He was a person of considerable learning, as appears from several pieces he has left behind him.

REYNOLDS (Sir JOSHUA), was a native of Plympton, in Devonshire, at which place he was born, July 16, 1723. His father was a schoolmaster, and highly esteemed for his learning as well as his benevolence. Sir Joshua was distinguished among his brothers and sisters by superior acuteness, and above all, by a natural propensity for drawing; notwithstanding which, he was at first intended for the church, and accordingly was sent to the university. His accidentally meeting with "Richardson's Theory" was what first confirmed him in his idea of prosecuting the profession of a painter. He requested therefore, and his request was indulged, to be sent to London, to accomplish himself as an Artist; and his first master was Mr. Hudson, who, though not very eminent himself, produced many eminent men. After remaining some time under Hudson, Reynolds visited Italy, which was about the year 1749. His companion, and perhaps we may say patron, was the late lord Keppel. Here he cultivated true taste, and copied the productions of real genius at the fountain-head. In Italy he continued for the space of two years; after which, he returned to England, well acquainted with the Italian language, and highly improved by travel as well as close study. The first portrait which attracted the curiosity and attention of the public, was a whole length of commodore Keppel, which

was

was afterwards engraved by Fisher. His next was the portrait of lord Edgecumbe; and these introduced him to the notice and patronage of the first among the English nobility. No artist, it may be observed, has preserved so many and such faithful resemblances of the more distinguished personages of modern times. His historical pieces were no less admired; a catalogue of which would swell an account of this incomparable artist to an undue length. In 1764, he was the first promoter of the literary club, which was afterwards adorned by the presence and talents of Johnson, Burke, Windham, and others of the most accomplished of our countrymen.

The academy of painting, sculpture, and architecture, was established in 1769, under the immediate patronage of the king: and the honourable office of president was conferred on Mr. Reynolds, together with the dignity of knighthood; and here an anecdote occurs which is worth commemorating.

Sir Joshua was elected alderman of his native town of Plympton, of which, it is affirmed, he was more proud than of any distinction he afterwards received. The king heard of this circumstance, and on Sir Joshua's appearing at court after his knighthood, with the extreme good-nature which has ever marked the sovereign's demeanour, he laughed at him on the subject: "It is very true Sir," said Sir Joshua in reply, "and I am in fact more proud of the honour than of any I ever received;" but, immediately recollecting himself, he added, "except that which I have received from your majesty."

Independent of his qualities and accomplishments as an artist, Sir Joshua possessed great literary talents; and the discourses, which he annually delivered to the students at the royal academy, are much and deservedly admired. Let it not be omitted also, that whilst he lived he was the valued friend of Burke, of Johnson, Garrick, and Goldsmith; of the two Wartons, Windham, Beattie, and other men of the greatest genius.

In 1782, Mr. Mason published a translation of "Dufresnoy's Art of Painting," which Sir Joshua Reynolds enriched with various annotations. He also illustrated Shakspeare with many curious and happy remarks. In 1791, his increasing infirmities induced him to resign his situation as president of the royal academy. The last portrait which he painted was that of Mr. Fox, which evinced, that he possessed to the very last, all the excellences of his art. Before his death he was afflicted with a profound melancholy, and could not even consent to endure the consolations of friendship. On Thursday, Feb. 23d, 1792, Sir Joshua paid the great debt to nature, in the 69th year of his age.

Sir Joshua Reynolds was fellow of the royal and antiquary societies, and doctor of Laws, of Oxford, and Dublin; and member of the company of Painters-Stainers, in London.

The same love for, and unremitting attention to, his art, attended him through life; for it was his constant practice to enter his study at nine in the morning, never quitting it, except on particular occasions, before five in the evening.

He has been charged, perhaps with some truth, with a want of invention; but the slightest hint sufficed to set his powers in motion, while the most unpromising materials, by the operation of his mind, were converted to the noblest purposes. In the heads even of ballads may be found the rudiments of many of his most admired works; and there is not the smallest doubt, but the design for his majesty's portrait, which now adorns the council chamber of the royal academy, was suggested by a two-penny print to be seen on every wall in London.

Without, perhaps, taking the lead in any department of his art, he united more excellences than have been found in any single work of his predecessors; leaving little for the most fastidious critic to wish added, either to his colouring or his *clara obscura*; possessing also a fine sense of form, though not a sufficient power of execution. If, in following the allurements of fancy, he sometimes stumbled on the very threshold of affectation, yet has he, on the other hand, furnished us with many examples even of the sublime; and the admirers of beauty and simplicity will be indebted for many a mental treat to the happy efforts of this accomplished master.

Those qualities, whether of form or colour, that are directed merely to the eye, were imitated by him with a vigour that did not always accompany his efforts in delineating the operations of the mind. Count Ugolino, and perhaps his Cardinal Beaufort, may form exceptions to this observation. His character in this particular has indeed been rendered liable to some contempt, from an injudicious effort to raise it, and the catalogue of his historical works has been swelled with fancy-portraits, and other pictures, better described by the term *capricios* than the severe and unequivocal title of history.

If his life was honourable to him, the respect paid to his memory was no less so. Many characters, distinguished for rank and talents, attended to grace his obsequies, and pay the last tribute to departed excellence. The city gates were opened to receive the solemn train, where it was joined by the chief magistrate; the shops were all the way shut up; and, for the honour of the arts, be it remembered, that, when the remains
cf

of the late president of the royal academy were removed from Somerset-house to the great national cathedral, the commerce of the first commercial city in the world was for some hours suspended.

REYS (ANTOINE DOS), a learned Portuguese, born at Fernes in 1690. He progressively became eminent and esteemed among his countrymen for his scientific accomplishments. He was an ecclesiastic, and refused several bishoprics, but nevertheless was in many posts of considerable honour and distinction. He published, among other things, a volume of Latin poems, the epigrams in which are peculiarly esteemed. He also collected and published, in seven volumes 4to, a body of the most illustrious Portuguese poets who wrote in Latin. He died in Lisbon in 1738.

RHAZIS (MOHAMED EBEN ZACHARIA ARUBETRIAL), a very learned Arabian physician and chemist, was born at Rhei, a city in Chorafana, 852. He was a man of vast learning and great experience. All his writings which have come down to us were printed in folio, in 1548.

Dr. Freind is too short in treating on him and his works, in his "History of Physic;" especially as he is the first author (except Serapion) that we have, who introduced the medical art, and wrote well upon it, among the Arabians, who but two centuries before were an illiterate people, when all learning at that time was neglected and lost in all other nations; and it is sincerely wished that we had as good and elegant a translation of all his works, as the late learned Dr. Mead has favoured us with, as that of his on the small-pox, 8vo. 1767.

RHENANUS (BEATUS), a very learned German, was born 1485, at Sceletat; whence he removed to Paris, afterwards to Strasburg, and then to Basil. At Basil he corrected Frobenius's press, and at the same time contracted a very intimate friendship with Erasmus: there is a Preface of his at the head of Erasmus's works, whose life he also wrote. He died at Strasburg, in 1547. He was the first who presented the public with "Paterculus:" and he wrote notes upon Tertullian, the elder Pliny, Livy, and Tacitus. But his History of Germany, under the title of "Res Germanicæ," in 2 vols. folio, passes for his capital work. He also wrote "Illyrici Provinciarum utrique imperio tum Romano tum Constantinopolitano servientis descriptio;" a very learned work, as all his were. He was a very excellent person.

RHESE (JOHN DAVID), accounted in his day one of the luminaries of ancient British literature, was born at Llanvaethly, in the isle of Anglesey, in 1534; and, after residing about three years at Oxford, was elected fellow of Christ-Church

Church college, in 1555. Without taking a degree in this university, he visited the learned parts of Europe, and was made doctor of physic at Sienna, in Tuscany. He was so learned in the Italian language, that he was appointed public moderator of the school of Pistoia, in Tuscany, and wrote some works in that tongue which were much admired in Italy at that time. He returned to England with high reputation for medical and critical skill, but buried himself at Brecknock, where he spent the remainder of his days in literary pursuits, and the practice of his profession, and where he died, about 1609. He wrote, "Rules for obtaining the Latin Tongue," in Tuscan, and printed at Venice.

RHETICUS (GEORGE JOACHIM), a German astronomer and mathematician, born at Faldkirk, in the Tyrol, in 1514. After diligently cultivating the mathematics at Wittenburg, he was there made professor in 1537. He afterwards left this situation for the benefit of the assistance of Copernicus, who was then in the height of his reputation. Rheticus assisted this great man for several years, and after his death returned to Wittenburg, where he was again admitted to his professor's chair. He next taught mathematics at Leipzig, whence he went, for some reason, to Poland, and after to Cassaria, in Hungary, where he died in 1576. He published "*Narratio de libris Revolutione Copernici*;" and also composed Ephemerides, according to the doctrine of Copernicus, till the year 1551.

RHODIGINUS (LUDOVICUS CÆLIUS), born at Rovigo, in the Venetian territory, in 1450, was eminent as a critic, and yet more so as having been the master of Julius Cæsar Scaliger. His principal work is called "*Antiquæ Lectiões*," and was published at Basil, in 1566, and at Francfort, in 1666. Rhodiginus, whose family name was Ricchieri, died at Padua in 1525.

RHODIUS (JOHN), a famous physician, born at Copenhagen in 1587. He published "*Notes on Scribonius Largus*," "*Three Lectures of Medical Observations*," and "*A Treatise on Artificial Baths*." He was a very learned and accomplished man, and possessed a noble spirit of independence, which induced him to refuse many honourable and lucrative offices.

RHODOMAN (LAURENTIUS), a learned German, was born in 1546, at Salfowerf, belonging to the counts of Stolberg in Upper Saxony. The happy genius, which he had discovered from his tender years, induced those counts to maintain him in the college of Ilfeld. He continued there six years; and made so great a progress in literature, that he
was

was thought a proper man to teach in the most eminent schools and the most flourishing universities. He was especially skilled in the Greek tongue. He composed some Greek verses, which have been admired by the best judges; but Scaliger did not like his Latin poetry. He was very successful in a Latin translation of "Diodorus Siculus," which he published with the original: he translated also into Latin the Greek poem of "Cointus Smyrnæus," or "Quintus Calaber," concerning the taking of Troy; and added some corrections to it. At last, he was appointed professor of history in the university of Wittemberg, and died there in 1606. He wrote a great number of books, which it is not material to mention here: a catalogue of them may be seen in Niceron's "Hommes Illustres," &c. tom. LXII.

RHOTENAMER, (JOHN), a celebrated painter, born at Munich, in 1564. He fixed himself at Venice, where he studied after Tintoret. His colours are brilliant, and his works highly finished. His most famous performances were, "The Banquet of the Gods and Nymphs dancing." We know not when he died.

RIBADENEIRA (PETER), a Spanish Jesuit of Toledo, and author of many superstitious works. He was a pure writer in his native tongue, but of the most childish credulity, and contemptible superstition. He published the "Flowers of the Lives of the Saints," a work, at one time, popular in France; his best performance is "An Account of the Writers among the Jesuits," which contains many curious facts.

RIBERA, a Spanish poet, and called by some the Scarron of Spain. His poems, which were all of the ludicrous kind, were published at Madrid in 1648. They have an agreeable manner, and many strokes of wit.

RICAUT, or RYCAUT (Sir PAUL), an English writer, was the tenth son of Sir Peter Ricaut, and the author of some useful works. When and where he was born is not mentioned; nor yet where he was educated: but his education was undoubtedly a genteel one. He travelled many years, not only in Europe, but also in Asia and Africa; and performed some public services. In 1661, when the earl of Winchilsea was sent ambassador extraordinary to the Ottoman Porte, he went as his secretary; and while he continued in that station, which was eight years, he wrote "The present State of the Ottoman Empire, in three books; containing the Maxims of the Turkish Politie, their Religion, and Military Discipline." Illustrated with figures, and printed at London, 1670, in folio. Ricaut asserts, in his work, that the Mahometan women have no hopes of going to Heaven: but, as Bayle observes, he is in a mistake, they expecting to be one day
admitted

admitted there as well as the men. Afterwards, he was made consul for the English nation at Smyrna; and during his residence here, at the command of Charles II composed "The present State of the Greek and Armenian churches, anno Christi 1678." Upon his return to England, he presented it with his own hands to his majesty; and it was published in 1679, 8vo. Having acquitted himself, for the space of eleven years, to the entire satisfaction of the Turkey Company, he obtained leave to return to England, where he lived in honour and good esteem. The earl of Clarendon, being appointed lord lieutenant of Ireland in 1685, made him his principal secretary for the provinces of Leinster and Connaught: and James II. knighted him, constituted him one of the privy council for Ireland, and judge of the high court of admiralty, which he enjoyed till the Revolution in 1688. Soon after this, he was employed by king William as his resident with the Hanse-towns in Lower Saxony, namely, Hamburg, Lubeck, Bremen; where he continued for ten years, and gave the utmost satisfaction. At length, worn out with age and infirmities, he had leave in 1700 to return to England, where he died that year. He was fellow of the Royal Society for many years before his decease; and a paper of his, upon the "Sable Mice," or "Mures Norwegici," is published in the Philosophical Transactions. He understood perfectly the Greek, both ancient and modern, the Turkish, Latin, Italian, and French, languages.

He was the author of other productions, besides those already mentioned. He wrote a continuation of Knolles's "History of the Turks," from 1623 to 1677, 1680, in folio: and again from 1679 to 1699, 1700, in folio, making, together with Knolles's, three volumes. He continued Platina's "Lives of the Popes," from 1171, to his own time. He translated from the Spanish of Garcilasso de la Vega, into English, "The Royal Commentaries of Peru, in two parts," folio; and there goes also under his name "The Spanish Critic, 1681," 8vo.

RICCI (SEBASTIAN), a painter, born at Belluno. He spent some time at the different courts of Europe, but was particularly employed in England about the year 1700. He had a great genius, which displayed itself in a delicate touch and vigorous colours, and a great deal of fire. He died at Venice in 1734.

RICCIOLI (JOHN BAPTISTA), an Italian astronomer, mathematician, and philosopher, was born at Ferrara in 1598; and, at sixteen, admitted into the society of the Jesuits. He had very uncommon parts joined with as uncommon application; so that the progress he made in every branch of litera-

ture and science was very extraordinary. He was ordered to teach rhetoric, poetry, philosophy, and scholastic divinity, in the Jesuits colleges at Parma and Bononia; yet applied himself in the mean time to making observations in geography, chronology, and astronomy. This was his natural bent; and at length he obtained leave from his superiors to quit all other employment, that he might devote himself entirely to it. He projected a large work, which was to be divided into three parts, and to contain as it were a complete system of philosophical, mathematical and astronomical knowledge. The first of these parts, which regards astronomy, came out at Bologna 1651, 2 vols. folio, with this title: "J. B. Riccioli *Almagestum Novum, Astronomiam veterem novamque complectens, observationibus aliorum et propriis, novisque theorematibus, problematibus, ac tabulis promotam.*" Ricciolus imitated Ptolemy in this work, by collecting and digesting into proper order, with observations, every thing ancient and modern, which related to his subject; so that Gassendus very justly called his work, "*Promptuarium et thesaurum ingentem Astronomiæ.*"

Ricciolus did not complete his plan, by publishing his second and third parts: he only published some select portions of those parts: as "*Geographia et Hydrographia Reformata, 1661;*" "*Astronomia Reformata, 1665;*" "*Chronologia Reformata, 1669*" all printed at Bologna, in folio. He died in 1671, aged 73.

RICHARDS (NATHANIEL), a dramatic writer in the time of Charles I. He wrote a tragedy called "*Messalina*," which was acted with a considerable share of public approbation. Richards was also the author of "*Poems, Sacred and Satirical,*" published in 8vo. in 1645.

RICHARDSON (SAMUEL), inventor of a peculiar species of moral romance, was born in 1689, the son of a farmer in Derbyshire. He had no acquaintance with the learned languages but what the grammar-school of Christ's Hospital afforded; his mind, like that of Shakespeare, being much more enriched by nature and observation. He exercised the profession of a printer, with the highest reputation, for a long series of years, in Salisbury-court, Fleet-street. Dissimilar as their geniuses may seem, when the witty and wicked duke of Wharton (a kind of Lovelace), about the year 1723, fomented the spirit of opposition in the city, and became a member of the Wax-chandlers company, Mr. Richardson, though his political principles were very different, was much connected with, and favoured by him, and for some little time was the printer of his "*True Briton,*" published twice a week. He so far exercised his own judgment, however, in
peremptorily

peremptorily refusing to be concerned in such papers as he apprehended might endanger his own safety, that he stopt at the end of the sixth number, which was possibly *his own* production [A]. He printed for some time a news-paper called "The Daily Journal," and afterwards "The Daily Gazetteer." Through the interest of his friend Mr. Speaker Onslow he printed the first edition of the "Journals of the House of Commons." Mr. Onslow had a high esteem for him; and not only might, but actually would, have promoted him to some honourable and profitable station at court; but Mr. Richardson, whose business was extensive and profitable, neither desired nor would accept of such a favour.

In 1754 he was member of the company of Stationers. He purchased a moiety of the patent of law, inter at Midsummer 1760, and carried on that department of business in partnership with Miss Catharine Lintot [B]. For his wife Martha Wilde, daughter of Mr. Allington Wilks, printer, in Clerkenwell, he had five sons and a daughter, who all died young. His second wife (who survived him many years) was Elizabeth sister of the late Mr. Leake, bookseller, of Bath. By her he had a son and five daughters. The son died young; but four of the daughters survived him; viz. Mary, married in 1757 to Mr. Ditcher, an eminent surgeon of Bath, since dead; Martha, married in 1757 to Edward Bridgen, Esq. P. R. and A. SS; Anne, unmarried; and Sarah, married to Mr. Crowther, surgeon, of Boswell-Court, and since dead. His country-retirement, first at North End near Hammer-smith, and afterwards at Parsons Green, was generally filled with his friends of both sexes [C]. He was regularly there from Saturday to Monday, and frequently at other times, being never so happy as when he made others so,

[A] Informations were lodged against Payne, the publisher, for Numbers 3, 4, 5, and 6, as more than common libels, "as they not only insulted every branch of the Legislature, but manifestly tended to make the constitution itself odious to the people." Payne was found guilty; and Mr. Richardson escaped, as his name did not appear to the paper. The danger made him in future still more cautious.

[B] After Mr. Richardson's death, his widow, and Miss Lintot (since married to Sir H. Fletcher, bart.), were for some time joint patentees.

[C] Many of these he has particularly distinguished, in his last will, by the bequest of a ring; namely, "The kind Dr. Heberden," Dr. Young, Dr.

Delany, the right honourable Arthur Onslow, Mr. George (now lord) Onslow, Miss Talbot, Miss Lintot, Mrs. Millar (now Mrs. Grant), Mr. Dyson, Mr. Poytz, Mr. Yeates, Mr. Barwell, Mr. Huttell, Mr. racey, Mr. Harper, Mr. S. Harper, Mrs. Chapo e, Mr. James Bailey, Mr. John Rivington, Mr. William Tewley (his friend and overseer), and eleven others. In enumerating his friends, he appears to have been embarrassed by the multitude which occurred to him. "Had I given rings," he says, "to all the ladies who have honoured me with their correspondence, and whom I sincerely venerate for their amiable qualities, it would, even in this last solemn act, appear like ostentation."

being himself, in his narrower sphere, the Grandison he drew; his heart and hand ever open to distress.

Mr. Richardson was a plain man, who seldom exhibited his talents in mixed company. He heard the sentiments of others with attention, but seldom gave his own; rather desirous of gaining friendship by his modesty than his parts. Besides his being a great genius, he was a truly good man in all respects; in his family, in commerce, in conversation, and in every instance of conduct. He was pious, virtuous, exemplary, benevolent, friendly, generous, and humane, to an uncommon degree, glad of every opportunity of doing good offices to his fellow-creatures in distress, and relieving many without their knowledge. His chief delight was doing good. He was highly revered and beloved by his domestics for his happy temper and discreet conduct. He had great tenderness towards his wife and children, and great condescension towards his servants. He was always very sedulous in business, and almost always employed in it; and dispatched a great deal by the prudence of his management. His turn of temper led him to improve his fortune with mechanical assiduity; and having no violent passions, nor any desire of being triflingly distinguished from others, he at last became rich, and left his family in easy independence; though his house and table, both in town and country, were ever open to his numerous friends.

By many family misfortunes, and his own writings, which in a manner realised every feigned distress, his nerves naturally weak, or, as Pope expresses it, "tremblingly alive all o'er," were so unhinged, that for many years before his death his hand shook, he had frequent vertiges, and would sometimes have fallen, had he not supported himself by his cane under his coat. His paralytic disorder affected his nerves to such a degree, for a considerable time before his death, that he could not lift a glass of wine to his mouth without assistance. This disorder, at length terminating in an apoplexy, deprived the world of this amiable man and truly original genius on July 4, 1761, at the age of 72. He was buried, by his own direction, with his first wife, in the middle aisle, near the pulpit of St. Bride's church. The memorial on his tomb may be seen in the "Anecdotes of Bowyer," p. 312. His picture by Mr. Highmore, whence a mezzotinto has been taken, is in the possession of his son-in-law, Mr. Bridgen.

The two first volumes of his "Pamela," which were written in three months [D], first introduced him to the literary

[D] See Aaron Hill's Letters, in the second volume of his works, p. 198. It was translated into French in 1747, by the permission of Mr. Richardson, who

vary world; and never was a book of the kind more generally read and admired. It was even recommended not unfrequently from the pulpit, particularly by Dr. Slocock, late of Christ Church, Surrey, who had a very high esteem for it, as well as for its author. But it is much to be regretted that his improved edition, in which much was altered, much omitted, and the whole new-modeled, has never yet been given to the public, as the only reason which prevented it in his life-time, that there was an edition unfold, must long have ceased [E].

Besides his three great works, his *PAMELA*, *CLARISSA*, and *GRANDISON*, he published, 1. "The Negotiation of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive, &c. 1740," folio, inscribed to the king in a short dedication, which does honour to the ingenious writer. 2. An edition of "Æsop's Fables, with Reflections." And, 3. A volume of "Familiar Letters to and from several Persons upon Business, and other Subjects." He had also a share in "The Christian Magazine, by Dr. James Maulerc, 1748;" and in the additions to the sixth edition of De Foe's "Tour through Great Britain." "Six original letters upon Duelling" were printed, after his death, in "The Literary Repository, 1765," p. 227. A letter of his to Mr. Duncombe is in the "Letters of eminent Persons, 1733," vol III. p. 71; and some verses, in the "Anecdotes of Bowyer," p. 160. Mr Richardson also published a large single sheet, relative to the married state, intituled, "The Duties of Wives to Husbands;" and was under the disagreeable necessity of publishing "The Case of William Richardson of London, Printer; on the Invasion of his Property in the History of Sir Charles Grandison, before publication, by certain Booksellers in Dublin," which bears date Sept. 14,

who furnished the translator with several corrections. *Clarissa* was translated into Dutch by the Rev. Mr. Sintra, author of "A Pastoral Letter against Fanaticism," translated into English by Mr. Rimius. With this learned foreigner, Mr. Richardson afterwards carried on a correspondence (Mr Sintra writing in Latin, which was interpreted to Mr. Richardson by some of his literary friends), and invited him to England, which his attendance on an aged mother obliged Mr. Sintra to decline. See, in the collection of Mr. Hughes's Letters, vol. II. p. 2. a letter from Mr. Duncombe to Mr. Richardson, who is very justly styled by the editor, "The great master of the heart, the Shakspeare of Romance."

[E] Proposals were some years since circulated, "for printing and publishing a correct, uniform, and beautiful edition of those celebrated and admired pieces, written by the late Mr. Samuel Richardson, intituled, *Pamela, or Virtue Rewarded*; *The History of Miss Clarissa Harlowe*; and *The History of Sir Charles Grandison*. To which will be added anecdotes of the author, with his head elegantly engraved, a critique on his genius and writings, and a collection of letters written by him on moral and entertaining subjects, never before published. By William Richardson [his nephew]." The whole was intended to be comprized in twenty volumes octavo, to be published monthly, at four shillings a volume.

1753. "A Collection of the moral Sentences in Pamela, Clarissa, and Grandison," was printed in 1755, 12mo.

N^o 97, vol. II. of the "Rambler," it is well known, was written by Mr. Richardson; in the preamble to which Dr. Johnson styles him "an author from whom the age has received greater favours, who has enlarged the knowledge of human nature, and taught the passions to move at the command of Virtue."

In the "Anecdotes of Bowyer," are collected a considerable number of valuable testimonials to his literary merit; of which a few must here suffice.

Aaron Hill, in a letter to Mallet, who supposed there were some traces of Hill's hand in Pamela, says, "Upon my faith, I had not (the minutest) share in that delightful *nursery of virtue*. The sole and absolute author is Mr. Richardson; and such an author too he is that hardly mortal ever matched him for his ease of natural power. He seems to move like a calm summer-sea, that swelling upward, with unconscious deepness, lifts the heaviest weights into the skies, and shews no sense of their incumbency. He would, perhaps, in every thing he says or does be more in nature than all men before him, but that he has one *fault*, to an unnatural *excess*, and that is MODESTY."

In Dr. Warton's "Essay on Pope," is the following eulogium: "Of all representations of madness, that of Clementina in the History of Sir Charles Grandison is the most deeply interesting. I know not whether even the madness of Lear is wrought up, and expressed by so many little strictures of nature and genuine passions."

Mr. Sherlock, the celebrated English Traveller, observes, "the greatest effort of genius that perhaps was ever made was, forming the plan of Clarissa Harlowe." . . . "Richardson is not yet arrived at the fulness of his glory." . . . "Richardson is admirable for every species of delicacy; for delicacy of wit, sentiment, language, action, every thing." . . . "His genius was immense. His misfortune was, that he did not know the ancients. Had he but been acquainted with one single principle, 'Omne supervacuum pleno de pectore manat,' (all superfluities tire); he would not have satiated his reader as he has done. There might be made out of Clarissa and Sir Charles Grandison TWO works, which would be both the most entertaining, and the most useful, that ever were written. . . . His views were grand. His soul was noble; and his heart was excellent. He formed a plan that embraced all human nature. His object was to benefit mankind. His knowledge of the world shewed him that happiness was to be attained by man only in proportion as he practised virtue. His
good

good sense then shewed him, that no practical system of morality existed; and the same good sense told him, that nothing but a body of morality, put into action, could work with efficacy on the minds of youth."

Dr. Johnson, in his Preface to *Rowe*, observes, "The character of *Lothario* seems to be have been expanded by *Richardson* into *Lovelace*; but he has excelled his original in the moral effect of the fiction. *Lothario*, with gaiety which cannot be hated, and bravery which cannot be despised, retains too much of the spectator's kindness. It was in the power of *Richardson* alone to teach us at once esteem and detestation; to make virtuous resentment overpower all the benevolence which wit, and elegance, and courage, naturally excite; and to lose at last the hero in the villain."

The dutchess of Somerset says, "We are at present very highly entertained with the History of *Sir Charles Grandison*, which is so vastly above *Pamela* or *Clarissa*, that I shall not be easy till you have read it, and sent me your sentiments upon it." And *Shenstone* adds, "I am, like the rest of the world, perusing *Sir Charles Grandison*. I don't know whether that world joins me in preferring the author's *Clarissa*."

Mr. *Richardson*'s reputation is far from being confined to his own country. He has been read in many of the languages, and known to most of the nations, of Europe; and has been greatly admired, notwithstanding every dissimilitude of manners, or even disadvantage of translation. Several writers abroad, where no prepossession in his favour could possibly take place, have expressed the high sense which they entertained of the merit of his works. *M. Diderot*, in his "Essay on Dramatic Poetry," p. 96, mentions *Richardson* particularly as a perfect master of that art: "How strong," says he, "how sensible, how pathetic, are his descriptions! his personages, though silent, are alive before me; and, of those who speak, the actions are still more affecting than the words."

Dr. Young was long and intimately acquainted with him, and had always the highest esteem for him on account of the many excellences, natural and moral, which he discerned in him. Mr. *Richardson* having not had the advantage of a complete education, *Dr. Young*, to whom he was recounting the various difficulties he had passed through, asking him, "How he came to be an author?" He answered, "When I was about twelve years of age, I drew up a short character of a certain gentlewoman in the parish, who was reputed a great Saint; but I looked upon her to be a great hypocrite. The character it seems was so exactly drawn, that, when it came to be privately handed about amongst some select friends,

every one could discern the features, and appropriate the picture to the true original, though no name was affixed to it. This little success at first setting-out did, you will naturally suppose, tempt me at different times to employ my pen yet farther in some trivial amusements or other for my own diversion, till at length, though many years after, I sat down to write in good earnest, going upon subjects that took my fancy most, and following the bent of my natural inclination, &c.” Dr. Young made this pertinent and just observation, that this man, with the advantages only or chiefly of mere nature, improved by a very moderate progress in education, struck out at once, and of his own accord, into a new province of writing, and succeeded therein to admiration. Nay, what is more remarkable, and seldom seen in any other writers, he both began and finished the plan on which he set out, leaving no room for any one after him to make it more complete, or even to come near him; and it is certain, that not one of the various writers that soon after, and ever since, attempted to imitate him, have any way equalled him, or even come within a thousand paces of him. That kind of Romance was and is peculiarly his own, and seems likely to continue so. “I consider him,” said Dr. Young, “as a truly great natural genius; as great and super-eminent in *his* way, as were Shakespeare and Milton in theirs.”

RICHARDSON (JOHN), a native of Cheshire, and educated at Oxford, where he took the degree of doctor of divinity. He was afterwards made bishop of Ardragh in Ireland. He claims a place in these volumes from having been author of some “Annotations on Ezekiel.” He died in 1658.

RICHARDSON (JONATHAN), an eminent English portrait-painter, was born about 1665. He was placed by his father-in-law apprentice to a scrivener, with whom he lived six years; when, obtaining his freedom by the death of his master, he followed his inclination, and at twenty years of age became the disciple of Riley; with whom he lived four years. He married his niece, and acquired enough of his manner to support a solid and lasting reputation, even during the lives of Kneller and Dahl, and to remain at the head of the profession after their death. He quitted business some time before he died, and by his temperance contributed much to the protracting his life to a great length, in the full enjoyment of all his faculties. He died suddenly May 28, 1745, upwards of 80 years old. He had a son, with whom he lived in great harmony, as appears by the joint works they composed. The father, in 1719, published two discourses; 1. “An Essay on the whole Art of Criticism as it relates to painting.”

painting." 2. "An Argument in Behalf of the Science of a Connoisseur." In 1722, came out "An Account of some Statues, Bas-reliefs, Drawings, and Pictures, in Italy, &c." The son made the journey; and, from his observations and letters, they both at his return compiled this valuable work. In 1734, they published a thick 8vo of "Explanatory Notes and Remarks on Milton's Paradise Lost, with the Life of the Author." In apology for this last performance, and for not being very conversant in classic literature, the father said "that he had looked into them through his son." Hogarth, whom a quibble could furnish with wit, drew him peeping through the nether end of a telescope, with which his son was perforated, at a Virgil aloft on a shelf. The sale of his collection of drawings, in Feb. 1747, lasted 18 days, and produced about 2060*l.* his pictures about 700*l.* Mr. Hudson, his son-in-law, bought in many of the drawings.

RICHELET (CÆSAR PETER), a French writer, famous for being the first who published a dictionary almost entirely satirical, was born at Cheminon in Champagne, in 1631. He was the friend of Patru and d'Ablancourt; and, like them, applied himself to the study of the French language with success. He composed a dictionary full of new and useful remarks upon it, which would have been more acceptable than it was, if it had not been also full of satirical reflections and obscenities. It was first published in one vol. 4to, at Geneva, 1680; but, after the death of the author, which happened in 1698, enlarged with a great number of new articles to 2 vols. folio, as is the edition of Lyons in 1721. Another edition, 3 vols. folio, was published at Lyons in 1727; and a very neat one in 2 vols. 4to, at Amsterdam in 1732; and, lastly, in 3 vols. folio, at Lyons 1755.

Richelet made a French translation of "The Conquest of Florida," by Garcilasso de la Vega; and to this is prefixed a preface concerning the life and writings of Richelet. He composed some other pieces, in a grammatical and critical way, relating to the French tongue.

RICHÉLIEU (JOHN ARMAND DU PLESSIS DE), a great cardinal and minister of state in France, and also a man of letters and an author, was born of a noble family at the castle of Richelieu, Sept. 5, 1585. He went through his studies with great success; and having taken his degrees at the Sorbonne, removed to Rome, where he obtained of Paul V. a dispensation to be bishop of Lucon at two and twenty. At his return to France, he applied himself in a particular manner to the function of preaching; and his reputation this way procured him the office of almoner to the queen Mary de Medicis. His abilities in the management of affairs advanced

him to be secretary of state in 1616; and the king soon gave him the preference to all his other secretaries. The death of the marquis d'Ancre having produced a revolution in state affairs, Richelieu retired to Avignon; where he employed himself in composing books of controversy and piety. One great object of his ambition being to reduce the Huguenots to the Catholic profession, he employed his pen among other means to effect it; and published at Paris, in 1618, a treatise, intitled, "The principal points of the Catholic Faith defended, against the writing addressed to the king by the ministers of Charenton." He published also, with the same view, "The most easy and certain Method of converting those who are separated from the Church." These pieces are written with force and vivacity. He wrote also, "A Catechism," in which he lays down the doctrine of the church in a clear and concise manner; and a treatise of piety, called, "The Perfection of a Christian." These are his theological works; and they have been often printed.

The king having recalled him to court, he was made a cardinal in 1622; and, two years after, first minister of state, and grand master of the navigation. The history of his life would be the history of France, and therefore must not be expected from us. Suffice it to observe, that, being a man of prodigious capacity, and of a restless and insatiable ambition, he formed to himself vast designs; and this made his whole life nothing but a series of agitations and inquietudes. He projected the abolishing of Calvinism in France, and would have done it by fair means; but, finding that impossible, he resolved to do it by force. Other cases in the mean time interposed, and prevented the execution of this design. He found himself frequently under the necessity of combating the grandees of the kingdom, the royal family, the whole house of Austria, and often Lewis XIII. himself. He did not neglect at the same time to cultivate literature, and to shew himself a patron of men of letters. Nevertheless, he was not free from those little passions, which are but too apt to seize this order of men. It is seldom, that a man of power patronises good artists, when he happens to be one himself: and this was precisely Richelieu's case. Being himself a poet, he envied Corneille the glory of his "Cid;" and, in 1637, he obliged the French academy to publish a criticism upon it to its disadvantage. Yet he loved able men of all professions, and caused the arts and sciences to flourish in the kingdom. He shewed a particular regard to divines; and chose those who were most remarkable for their abilities and virtues, to fill the bishoprics. He caused the Sorbonne to be rebuilt, and became the protector of it. He
abounded

abounded rather with great qualities than good ones; and therefore was much admired, but not beloved. He died in 1642. amidst storms and perils, before he had completed any of his designs; leaving behind him a name somewhat dazzling, but by no means dear and venerable. He was buried in the magnificent church of the Sorbonne, which he had rebuilt; and a noble monument was erected over him, which was esteemed a master-piece of the celebrated sculptor and architect, Girardon.

Besides the writings abovementioned, there go under his name, "A Journal," in 2 vols 12mo; "Letters," in 12mo; and "A Political Testament," in 12mo: all treating of politics and state-affairs. Cardinal Mazarin carried on Richelieu's plan, and completed many of his schemes.

RICHUS (PAUL), a converted Jew, who flourished in the 16th century. He was professor of philosophy at Pavia, and obtained so much of the favour of the Emperor Maximilian, that he was invited by that prince to Germany, and made one of his physicians. He was highly, also, esteemed by Erasmus, who has written his elegy. Ricus was author of several works, and was always highly esteemed for his learning, moderation, and candour.

RICOBONI (ANTONY), born at Rovigo in 1541. He studied under Paulus Manutius, Ligonius, and Muretus, and obtained a high reputation for his learning. He was professor of eloquence at Padua, at which place he died in 1599. Ricoboni was author of "Historical Commentaries;" "Commentaries on some parts of Cicero's works;" "Commentaries on Aristotle;" "A History of the University of Padua;" "A Treatise on Rhetoric;" and various other works written in pure latinity.

RIDGELY (THOMAS). He was born in London 1670, and educated at a private academy in Wiltshire. In 1695, he was elected minister of a congregation of Protestant Dissenters near Black-friers, in London, where he preached many years with great reputation; and, in his latter years, kept an academy for the education of young students, in Plasterers-Hall, Addle-street, near Aldermanbury. He was a very consistent Calvinist, and wrote "A Commentary on the Assembly's Larger Catechism," which has been published in two vols. folio. He died in Moorfields 1737, aged 67.

RIDLEY (Dr. NICOLAS), one of the principal instruments of the Reformation, and who suffered martyrdom for it in the reign of queen Mary, was born of an ancient family about the year 1500 in Tynedale, near the Scotch borders in Northumberland. His school-education he received at Newcastle upon Tyne; whence he was removed to Pembroke-Hall, in Cambridge,

Cambridge, at the charge of his uncle Dr. Robert Ridley, about 1518, when Luther was preaching against indulgences in Germany. II. He acquired a good skill in the Latin and Greek tongues, and in the learning then more in fashion, the philosophy and theology of the schools. His reputation was such as to procure him the esteem of the other university as well as of his own; for, in 1524, the master and fellows of University-college in Oxford invited him to accept of an exhibition, founded by Walter Skyrley, bishop of Durham, which he declined. The next year he took his master's degree, and was appointed by the college their general agent in some causes relating to it. His uncle was now willing to add to his attainments the advantages of travel, and the improvement of foreign universities; and, as his studies were directed to divinity, he sent him to spend some time among the doctors of the Sorbonne at Paris, and afterwards among the professors of Louvain. Having staid three years abroad, he returned to Cambridge, and pursued his theological studies; and, as his safest guide in them, diligently applied himself to the reading of the scriptures in the original: in a walk in the orchard at Pembroke-Hall, which is to this day called Ridley's Walk, he got to repeat without book almost all the epistles in Greek.

His behaviour here was very obliging, and very pious, without hypocrisy or monkish austerity: for, very often he would shoot with the bow, or play at tennis; and he was eminent for the great charities he bestowed. He was senior proctor of the university, when the important point of the pope's supremacy came before them to be examined upon the authority of scripture: and their resolution after mature deliberation, "That the bishop of Rome had no more authority or jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop," was signed in the name of the university by Simon Heynes, vice chancellor, Nicolas Ridley, Richard Wilks, proctors. He lost his uncle in 1536; but the education he had received, and the improvements he made, soon recommended him to another and greater patron, Cranmer, abp. of Canterbury, who appointed him his domestic chaplain, and collated him to the vicarage of Herne, in East-Kent. He bore his testimony in the pulpit here against the Act of the Six Articles; and instructed his charge in the pure doctrines of the gospel, as far as they were yet discovered to him; but transubstantiation was at this time an article of his creed. During his retirement at this place, he read a little treatise written, 700 years before, by Ratramus or Bertram, a monk of Cerbey. This first opened his eyes, and determined him more accurately to search the scriptures

tures in this article, and the doctrine of the primitive fathers. His discoveries he communicated to his patron, and the event was the conviction of them both, that this doctrine was novel and erroneous. After he had staid about two years at Herne, he was chosen master of Pembroke-Hall, and appointed chaplain to the king; and such was his courage and zeal for the Reformation, that, next to the archbishop, he was thought to be its greatest support among the clergy. In the reign of Edward VI. when a royal visitation was resolved on through the kingdom, he attended the visitors of the northern circuit as their preacher, to instruct that part of the nation in the principles of religion. In 1547, he was appointed bishop of Rochester, and consecrated in the usual form of popish bishops, as the new ordinal had not yet taken place. When Bonner was deprived of the bishopric of London, Ridley was pitched upon as a proper person to fill that important see; being esteemed, says Burnet, both the most learned, and most thoroughly zealous for the Reformation. In this high station his behaviour was with great dignity; for, it was benevolent, useful, and exemplary. He was very careful to do his predecessor no injury in his goods, and shewed the tenderness of a son to his mother, placing her always at the upper end of his table.

His mode of life was, as soon as he rose and had dressed himself, to continue in private prayer half an hour: then he retired to his study, where he continued till ten o'clock, at which hour he came to common-prayer with his family, and there daily read a lecture to them. After prayers he went to dinner, where his conversation was always wise and discreet; and sometimes, if the case required, merry and chearful. This conversation he would indulge for an hour after dinner, or else in playing at chess. The hour for unbending being expired, he returned to his study, where he continued till five, except suitors or business abroad required otherwise. Then he went to common-prayers in the evening, after which he supped; then diverting himself for another hour as before, he went back to his study, and continued there till eleven at night, when he retired to private prayer, and then went to bed. A little before the king died, he was named to succeed to Durham; but, great as the honours were which he received or were intended him, the highest were reserved for him under queen Mary: which were, to be a prisoner for the gospel, a confessor of Christ in bonds, and a martyr for his truth. Some of his writings are now lost, some may be seen in Fox, and some are exhibited in his Life written by Dr. Gloster Ridley, 4to: to which we must refer the reader, if
he

he is desirous of a fuller account of this excellent person's life, learning, and sufferings.

RIDLEY (Dr. GLOSTER). This worthy divine was descended collaterally from Dr. Nicolas Ridley, bishop of London, who was burnt in the reign of queen Mary. He was born at sea, in 1702, on-board the Gloucester East India-man, to which circumstance he was indebted for his Christian name. He received his education at Winchester-school, and thence was elected to a fellowship at New-college, Oxford, where he proceeded B. C. L. April 29, 1729. In those two seminaries he cultivated an early acquaintance with the Muses, and laid the foundation of those elegant and solid acquirements for which he was afterwards so eminently distinguished as a poet, an historian, and a divine. During a vacancy in 1728, he joined with four friends, viz. Mr. Thomas Fletcher (afterwards bishop of Kildare), Mr. (afterwards Dr.) Eyre, Mr. Morrifon, and Mr. Jennens, in writing a tragedy, called "The Fruitless Redress," each undertaking an act, on a plan previously concerted. When they delivered in their several proportions, at their meeting in the winter, few readers would have known that the whole was not the production of a single hand. This tragedy, which was offered to Mr. Wilks, but never acted, is still in MS. with another called "Jugurtha." Dr. Ridley in his youth was much addicted to theatrical performances. Midhurst, in Suffex, was the place where they were exhibited; and the company of gentlemen actors to which he belonged, consisted chiefly of his coadjutors in the tragedy already mentioned. He is said to have performed the characters of Marc Antony, Jaffier, Horatio, and Monefes, with distinguished applause, a circumstance that will be readily believed by those who are no strangers to his judicious and graceful manner of speaking in the pulpit. Young Cibber, being likewise a Wykehamist, called on Dr. Ridley soon after he had been appointed chaplain to the East-India Company at Poplar, and would have persuaded him to quit the church for the stage, observing that "it usually paid the larger salaries of the two." For great part of his life, he had no other preferment than the small college living of Westow in Norfolk, and the donative of Poplar in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex. "Between these two places the curriole of his life had," as he expressed it, "rolled for some time almost perpetually upon post-chaise wheels, and left him not time for even the proper studies of œconomy, or the necessary ones of his profession." Yet in this obscure situation he remained in possession of, and content with, domestic happiness; and was honoured with the intimate friendship

ship of some who were not less distinguished for learning than for worth : among these, it may be sufficient to mention Dr. Lowth, Mr. Christopher Pitt, Mr. Spence, and Dr. Berri-man. To the last of these he was curate and executor, and preached his funeral Sermon. In 1740 and 1741, he preached "Eight Sermons at Lady Moyer's lecture," which was published in 1742, 8vo. In 1756, he declined an offer of going to Ireland as first chaplain to the duke of Bedford; in return for which he was to have had the choice of promotion, either at Christ-church, Canterbury, Westminster, or Windsor. His modesty inducing him to leave the choice of these to his patron, the consequence was, that he obtained no one of them all. In 1663, he published the "Life of bishop Ridley," in quarto, by subscription, and cleared by it as much as brought him 800*l.* in the public funds. In the latter part of his life he had the misfortune to lose both his sons, each of them a youth of abilities. The elder, James, was author of "The Tales of the Genii," and some other literary performances. Thomas, the younger, was sent by the East-India Company as a writer to Madras, where he was no sooner settled than he died of the small-pox. In 1765, Dr. Ridley published his "Review of Philips's Life of Cardinal Pole;" and in 1768, in reward for his labours in this controversy, and in another which "The Confessional" produced, he was presented by archbishop Secker to a golden prebend in the cathedral church of Salisbury (an option), the only reward he received from the great, during a long, useful, and laborious life, devoted to the duties of his function. At length, worn out with infirmities, he departed this life in 1774, leaving a widow and four daughters; and the following epitaph, written by Dr. Lowth, bishop of London, is inscribed upon his monument:

"H. S. E.

GLOSTERUS RIDLEY,

Vir optimus, integerrimus;

Verbi Divini Minister

Peritus, fidelis, indefessus:

Ab Academiâ Oxoniensi

Pro meritis, et præter ordinem,

In faciâ Theologiâ Doctoratu insignitus.

Pœta natus,

Oratoriæ facultati impensius studuit.

Quam fuerat in concionando facundus,

Plurimorum animis diu insidebit;

Quam variâ eruditione instructus,

Scripta ipsius semper testabuntur.

Obiit

Obiit tertiâ die mensis Novembris;
A. D. 1774, Ætatis 72."

Two poems by Dr. Ridley, one styled "Jovi Eleutherio, or an Offering to Liberty," the other called "Psyche," are in the third volume of Doddsley's collection. The sequel of the latter poem, intituled "Melampus," with "Psyche" its natural introduction, was printed 1782, by subscription, for the benefit of his widow. Many others are in the 8th volume of Nichols's "Collection." Besides the Sermons above-mentioned, nine others by him are enumerated in Gent. Mag. 1774. pp. 508, and 554. His transcript of the Syriac Gospels, on which he had bestowed incredible pains, was put into the hands of professor White; who has published them with a literal Latin Translation, in 2 vols. 4to. Oxford, at the expence of the Delegates of the press. The MSS. Codex Heraclensis, Codex Barsalibæi, &c. (of which a particular account may be seen in his Dissertation "De Syriacarum Novi Fœderis versionum indole atque usu, 1761," were bequeathed by Dr. Ridley to the library of New college, Oxford. Of these ancient MSS. a fac-simile specimen was published in his Dissertation above-mentioned. A copy of "The Confession, with MS. Notes by Dr. Ridley," was in the library of the late Dr. Winchester.

RIDPATH (GEORGE). He was born in Stirlingshire, 1663, and educated in the University of Edinburgh. In 1686, when James VII. attempted to establish Popery, the students in the University of Edinburgh resolved to shew their attachments to the Protestant religion, which they did in the following manner: they made choice of Mr. Ridpath to be their leader; and, having employed a carver to make the figure of a man in wood, hollow, which they filled with gunpowder, and then dressed it in the Papal habit with the triple crown, &c. with this pageant they marched from the Divinity-Hall to the Cross, where a bonfire was lighted; and the sovereign pontiff, after having his sentence read to him, was blown up into the air. For this Mr. Ridpath was obliged to abscond, but returned at the Revolution, and was appointed one of the six clerks of session. He died 1717, aged 54. He translated from the Latin Sir Thomas Craig on Scotland's sovereignty.

RIELEY (HENRY), was Fellow of the College of Physicians; and, at the latter end of the last century, published a Treatise on the Brain; in which he makes some Observations that had escaped the Notice of Willis and Vieussens. His book is intituled, "The Anatomy of the Brain; containing its Mechanism and Physiology: together with some
new

new Discoveries and Corrections of modern Authors, upon that Subject. To which is annexed, a particular Account of the Animal Functions, and Muscular Motion; illustrated with Cuts." London, printed in the year 1695.

RIENZI (NICOLAS GABRINI DE), who, from a low and despicable situation, raised himself to sovereign authority in Rome, in the 14th century, assuming the title of Tribune, and proposing to restore the ancient free republic, was born at Rome, and was the son of no greater a personage than a mean vintner, or, as others say, a miller, named Lawrence Gabrini, and Magdalen, a laundress. However, Nicolas Rienzi, by which appellation he was commonly distinguished, did not form his sentiments from the meanness of his birth. To a good natural understanding he joined an uncommon assiduity, and made a great proficiency in ancient literature. Every thing he read he compared with similar passages that occurred within his own observation; whence he made reflections, by which he regulated his conduct. To this he added a great knowledge in the laws and customs of nations. He had a vast memory: he retained much of Cicero, Valerius Maximus, Livy, the two Senecas, and Cæsar's Commentaries especially, which he read continually, and often quoted by application to the events of his own times. This fund of learning proved the basis and foundation of his rise: the desire, he had to distinguish himself in the knowledge of monumental history, drew him to another sort of science, which few men at that time exerted themselves in. He passed whole days among the inscriptions which are to be found at Rome, and acquired soon the reputation of a great antiquary in that way. Having hence formed within himself the most exalted notions of the justice, liberty, and ancient grandeur, of the old Romans, words he was perpetually repeating to the people, he at length persuaded not only himself, but the giddy mob his followers, that he should one day become the restorer of the Roman republic. His advantageous stature, his countenance, and that air of importance which he well knew how to assume, deeply imprinted all he said in the minds of his audience: nor was it only by the populace that he was admired; he also found means to insinuate himself into the favour of those who partook of the administration. Rienzi's talents procured him to be nominated one of the deputies, sent by the Romans to pope Clement the sixth, who resided at Avignon. The intention of this deputation was to make his holiness sensible, how prejudicial his absence was, as well to himself as to the interest of Rome. At his first audience, our hero charmed the court of Avignon by his eloquence, and the sprightliness of his conversation. Encouraged

raged by success, he one day took the liberty to tell the pope, that the grandees of Rome were avowed robbers, public thieves, infamous adulterers, and illustrious profligates; who by their example authorized the most horrid crimes. To them he attributed the desolation of Rome, of which he drew so lively a picture, that the holy father was moved, and exceedingly incensed against the Roman nobility. Cardinal Colonna, in other respects a lover of real merit, could not help considering these reproaches as reflecting upon some of his family; and therefore found means of disgracing Rienzi, so that he fell into extreme misery, vexation, and sickness, which, joined with indigence, brought him to an hospital. Nevertheless, the same hand that threw him down, raised him up again. The cardinal, who was all compassion, caused him to appear before the pope, in assurance of his being a good man, and a great partizan for justice and equity. The pope approved of him more than ever; and, to give him proofs of his esteem and confidence, made him apostolic notary, and sent him back loaded with favours. Notwithstanding which, his subsequent behaviour shewed, that resentment had a greater ascendancy over him than gratitude. Being returned to Rome, he began to execute the functions of his office; by affability, candour, assiduity, and impartiality, in the administration of justice, he arrived at a superior degree of popularity; which he still improved by continued invectives against the vices of the great, whom he took care to render as odious as possible; till at last, for some ill-timed freedoms of speech, he was not only severely reprimanded, but displaced. His dismissal did not make him desist from inveighing against the debauched, though he conducted himself with more prudence. From this time it was his constant endeavour to inspire the people with a fondness for their ancient liberties; to which purpose, he caused to be hung up in the most public places emblematic pictures, expressive of the former splendour and present decline of Rome. To these he added frequent harangues and predictions upon the same subject. In this manner he proceeded till one party looked on him only as a mad man, while others caressed him as their protector. Thus he infatuated the minds of the people, and many of the nobility began to come into his views. The senate in no wise mistrusted a man, whom they judged to have neither interest nor ability. At length he ventured to open himself to such as he believed mal contents. At first he took them separately; afterwards, when he thought he had firmly attached a sufficient number to his interest, he assembled them together, and represented to them the deplorable state of the city, over-run with debaucheries, and the incapacities of
their

their governors to correct or amend them. As a necessary foundation for the enterprize, he gave them an insight into the immense revenues of the apostolic chamber: he demonstrated, that the pope could, only at the rate of four-pence, raise a hundred thousand florins by firing, as much by salt, and as much more by the customs and other duties. As for the rest, said he, I would not have you imagine, that it is without the pope's consent I lay hands on the revenues. Alas! how many others in this city plunder the effects of the church contrary to his will!

By this artful lye, he so animated his auditors, that they declared they would make no scruple of securing these treasures for whatever end might be most convenient, and that were devoted to the will of him their chief. Having obtained so much to secure his adherents from a revolt, he tendered them a paper, superscribed, "an *oath* to procure the good establishment;" and made them subscribe and swear to it before he dismissed them. By what means he prevailed on the pope's vicar to give a tacit sanction to his project is not certainly known; that he did procure that sanction, and that it was looked on as a master-piece of policy, is generally admitted. "The 20th of May, being Whit Sunday, he fixed upon to sanctify in some sort his enterprize; and pretended, that all he acted was by particular inspiration of the Holy Ghost. About nine, he came out of the church bare-headed; accompanied by the pope's vicar, surrounded by an hundred armed men. A vast crowd followed him with shouts and acclamations." The gentlemen conspirators carried three standards before him, on which were wrought devices, insinuating, that his design was to re-establish liberty, justice, and peace. In this manner he proceeded directly to the capitol, where he mounted the rostrum; and, with more boldness and energy than ever, expatiated on the miseries to which the Romans were reduced: at the same time telling them, without hesitation, "that the happy hour of their deliverance was at length come, and that he was to be their deliverer, regardless of the dangers he was exposed to for the service of the holy father and the people's safety." After which, he ordered the laws of what he called the good establishment to be read: "assured that the Romans would resolve to observe these laws, he engaged in a short time to re-establish them in their ancient grandeur." The laws of the good establishment promised plenty and security, which were greatly wanted; and the humiliation of the nobility, who were deemed common oppressors. Such laws could not fail of being agreeable to a people who found in them these double advantages; wherefore, "enraptured with the pleasing ideas of a liberty to which

they were at present strangers, and the hope of gain, they came most zealously into the fanaticism of Rienzi — They resumed the pretended authority of the Romans; they declared him sovereign of Rome, and granted him the power of life and death, of rewards and punishments, of enacting and repealing the laws, of treating with foreign powers; in a word, they gave him the full and supreme authority over all the extensive territories of the Romans. Rienzi, arrived at the summit of his wishes, kept at a great distance his artifice: he pretended to be very unwilling to accept of their offers, but upon two conditions; the first, that they should nominate the pope's vicar [the bishop of Orvieto] his co-partner; the second, that the pope's consent should be granted him, which (he told them) he flattered himself he should obtain." "On the one hand, he hazarded nothing in thus making his court to the holy father; and, on the other, he well knew, that the bishop of Orvieto would carry a title only, and no authority. The people granted his request, but paid all the honours to him: he possessed the authority without restriction; the good bishop appeared a mere shadow and veil to his enterprizes. Rienzi was seated in his triumphal chariot, like an idol, to triumph with the greater splendor. He dismissed the people replete with joy and hope. He seized upon the palace, where he continued after he had turned out the senate; and, the same day, he began to dictate his laws in the capitol." This election, though not very pleasing to the pope, was ratified by him; nevertheless, Rienzi meditated the obtaining of a title, exclusive of the papal prerogative. Well versed in the Roman history, he was no stranger to the extent of the tribunitial authority; and, as he owed his elevation to the people, he chose to have the title of their magistrate. He asked it, and it was conferred on him and his co-partner, with the addition of deliverers of their country. Our adventurer's behaviour in his elevation was at first such as commanded esteem and respect, not only from the Romans, but from all the neighbouring states. His contemporary, the celebrated Petrarch, in a letter to Charles king of the Romans, gives the following account of him:—"Not long since a most remarkable man, of the plebeian race, a person whom neither titles nor virtues had distinguished until he presumed to set himself up for a restorer of the Roman liberty, has obtained the highest authority at Rome. So sudden, so great is his success, that this man has already won Tuscany and all Italy. Already Europe and the whole world are in motion; to speak the whole in one word, I protest to you, not as a reader, but as an eye-witness, that he has restored to us the justice, peace, integrity, and every other token of the golden age." But it

is difficult for a person of mean birth, elevated at once, by the caprice of fortune, to the most exalted station, to move rightly in a sphere wherein he must breathe an air he has been unaccustomed to. Rienzi ascended by degrees the summit of his fortune. Riches softened, power dazzled, the pomp of his cavalcades animated, and formed in his mind ideas adequate to those of princes born to empire. Hence luxury invaded his table, and tyranny took possession of his heart. The pope conceived his designs contrary to the interests of what is called the holy see; and the nobles, whose power it had been his constant endeavours to depress, conspired against him: they succeeded; and Rienzi was forced to quit an authority he had possessed little more than six months. It was to a precipitate flight that he was indebted, at this juncture, for his life; and to different disguises for his subsequent preservation. Having made an ineffectual effort at Rome, and "not knowing where to find a new resource to carry on his designs, he took a most bold step, conformable to that rashness which had so often assisted him in his former exploits. He determined to go to Prague, to Charles king of the Romans, whom the year before he had summoned to his tribunal," and who he foresaw would deliver him up to a pope highly incensed against him. He was accordingly soon after sent to Avignon, and there thrown into a prison, where he continued three years. The divisions and disturbances in Italy, occasioned by the number of petty tyrants that had established themselves in the ecclesiastical territories, and even at Rome, occasioned his enlargement. Innocent the sixth, who succeeded Clement in the papacy, sensible that the Romans still entertained an affection for our hero, and believing that his chastisement would teach him to act with more moderation than he had formerly done, as well as that "gratitude would oblige him, for the remainder of his life, to preserve an inviolable attachment to the holy see (by whose favour he should be re-established)," thought him a proper instrument to assist his design of reducing those other tyrants; and therefore, not only gave him his liberty, but also appointed him governor and senator of Rome. He met with many obstacles to the assumption of this newly-granted authority, all which, by cunning and resolution, he at length overcame. But giving way to his passions, which were immoderately warm, and inclined him to cruelty, he excited so general a resentment against him, that he was murdered Oct. 8, 1354. "Such was the end of Nicolas Rienzi, one of the most renowned men of the age; who, after forming a conspiracy full of extravagance, and executing it in the sight of almost the whole world, with such success that he became

sovereign of Rome; after causing plenty, justice, and liberty, to flourish among the Romans; after protecting potentates, and terrifying sovereign princes; after being arbiter of crowned heads, after re-establishing the ancient majesty and glory of the Roman republic, and filling all Europe with his fame during the seven months of his first reign; after having compelled his masters themselves to confirm him in the authority he had usurped against their interests; fell at length at the end of his second, which lasted not four months, a sacrifice to the nobility whose ruin he had vowed, and to the vast projects which his death prevented him from putting into execution."

ELIOTUS (NICOLAS), a very ingenious and learned man, was the son of a physician, and born at Paris in 1577. He was brought up among the Jesuits, and afterwards admitted advocate; but, not being able to conquer the disgust he had conceived to the profession of the law, he devoted himself entirely to the pursuit of polite literature. The public received the first fruits of his labours in his "*Funus Parasiticum*," printed in 1596; the ingenuity and learning of which so charmed Thuanus, that he immediately took him into friendship, and made him the companion of his studies. This excellent person conceived a particular esteem for him; as appeared, when he died in 1617, from naming him in his will, to superintend the education of his children. He was chosen, with Isaac Casaubon, to put the king's library into order; and in 1610, when that learned man went over to spend some time in England with James I, succeeded him in the office of librarian to the king. His majesty conferred on him other marks of distinction; made him procurer-general of the supreme court of Nancy, counsellor of the parliament of Metz, and then intendant of that province. He died in 1634, after having given numerous proofs of uncommon erudition. His labours upon Cyprian and Tertullian are what he is now chiefly remembered for. His notes are learned and critical, but the matter of some of them shew him to have been not an extraordinary good Catholic. He takes occasion to observe, from a passage in Tertullian's "*Exhortation to Chastity*," that laymen have a right and power to consecrate the eucharist, when there is no opportunity of recurring to the regular ministers; and this, with other heterodoxies of a similar kind, not only gave offence to those of his own communion, but even to some of ours. "*Rigaltius*," says Mr. Dodwell, "though an ingenious and learned critic, is by no means exact upon the subjects he treats of: for, though of the Roman communion, he is often found on the side of the Calvinists; and, when he meets with

with any thing in the authors he publishes that appears contrary to the customs, not only of his own, but of the universal church, he remarks it with great care; perhaps to render his notes more agreeable to the reader, by presenting him with something new and unexpected." It is probable, that many persons may not think the worse of Riealtius, as an editor, for the censure here passed on him by Mr. Dodwell.

RIGAUD (HYACINTHUS), an eminent painter, born at Perpignan in 1663, and usually called the French Vanduys. His native place, having the privilege of creating a noble every year, conferred the honour on their accomplished countryman. Rigaud was also director of the Academy of Painting. His great excellency was in painting portraits, though there are some historical pieces of Rigaud's to be found. He was remarkably happy in his resemblances, and it is said that they who were conscious of personal defects were careful of sitting to him. He was one day painting a lady who had a very large mouth, which he observed she took particular pains to contract, "Madam," said he, "I entreat you not to distress yourself, since you desire it, I will not put it all in." He was singularly successful in painting the hands, but he was less so in his draperies. He died in 1743.

RINCON (ANTONIO DEL), an eminent Spanish painter, native of Guadalaxara. He was painter of the bed-chamber to Ferdinand the Catholic. His principal pieces are the old altar-piece in the church of Robledo de Chabea, a town of the archbp. of Toledo; likewise, in the church of St. John de los Reys, in the city of Toledo, the two portraits of Ferdinand and Isabel, commonly called the Catholic Kings; and others in the royal apartments of Madrid, and of the city of Granada. He died in 1500.

RINUCCINI (OCTAVIO), an Italian poet of celebrity, who went into France in the suite of Mary of Medicini. He was the first inventor of the Opera, and, by his ingenuity and taste for mechanism, represented his pieces at the theatre with extraordinary effect. He was also a good poet, and wrote many elegant pieces, which were published at Florence, at which place he died in 1621.

RIPLEY (GEORGE), an eminent English mathematician, was canon of Bridlington in Yorkshire, in the reign of Edward IV. His book, called "A Compounded of Alchymie, containing twelve Gates," is still in great repute among the adepts to this day, as supposed to contain the right way of making the Philosopher's Stone, and *Aurum Potabile*, or Universal Medicine. Died 1495.

RISLEY (THOMAS, M. A.), He was born near Warrington, in Lancashire, 1630, and educated in Pembroke-college, Oxford, of which he became a fellow, and obtained by his conduct great applause. In 1662, he was ejected for non-conformity, and returned to his paternal estate in the country, where he preached to such as scrupled conformity, and visited the sick, having for some time studied physick. After the Revolution, the people whom he had preached to before formed themselves into a congregation, and he became their pastor. He continued with them till the time of his death 1716, aged 86. He left a "Treatise on Family-Religion."

RITTERSHUSIUS (CONRADUS), a learned civilian of Germany, was the son of Balthasar Rittershusius of Brunswic, and born there Sept. 25, 1560. He was taught Greek and Latin in his own country; and then, in 1580, went to Helmstad, where he applied himself to the civil law; but without neglecting the belles lettres, which he cultivated all his life. He was attacked by the plague in this town, but happily got over it. He went to Altorf in 1584, to profit by the lectures of Gifanius, for whom he conceived a particular esteem. He began to travel in 1587, went through part of Germany, and came to Bohemia. Being afterwards at Basil in 1592, he then took the degree of doctor of law. He returned to Altorf, to take the professor's chair, which the curators of the university had given him some time before. He had many advantageous proposals from other universities of Germany and Holland, but his attachment to Altorf would not suffer him to accept them. He died at Altorf in 1613, after having married two wives, by whom he had nine children. Two of his sons, George and Nicolas, distinguished themselves in the republic of letters; and George wrote the life of his father.

He was a man of consummate learning, and perfectly skilled in the Greek and Latin tongues. He is said to have had Homer and Hesiod so well by heart as once, in a conversation with a learned young gentleman, to have expressed all he had occasion to say in the verses of Homer. He was an admirable critic, and wrote notes upon many ancient Greek and Latin authors, which have been inserted in the best editions of those authors. Thus Burman, in his edition of "Phædrus, 1698," 8vo, has carefully inserted the entire notes of Rittershusius, whom he calls in his preface "*Germaniæ suæ quondam ornamentum, & non minoris Galliæ decus.*" He published a great number of works in various ways, in his own particularly as a civilian; and an edition of "Oppian," Greek and Latin, in 1657, 8vo.

RIZZIO (DAVID), or RICCI, an Italian musician, and lutenist of Turin, but not so distinguished in his profession as on that account to merit a place in this work. He was the son of a musician at Turin, where he was born; and, happening to attend the Piedmontese ambassador into Scotland, he afterwards became famous there for what he did, and what he suffered. He is supposed to have infused into the Scotch music a very strong tincture of the Italian: for, finding the music of that country susceptible of great improvement, he set himself to polish and refine it; and adopting, so far as the rules of his art would allow, that desultory melody which he found to be its characteristic, composed most of those tunes, to which the Scotch songs have for two centuries past been commonly sung. This has been usually the general opinion, which, however, says my author, has nothing to support it but vulgar tradition: it may be urged, adds he, that Rizzio was not a composer of any kind. The historians, and others who speak of him, represent him as a lutenist and a singer; and Sir James Melvil, who was personally acquainted with him, vouchsafes him no higher character than that of a merry fellow and a good musician. "The queen," says he, "had three valets of her chamber, who sang three parts, and wanted a bass to sing the fourth part: therefore, telling her majesty of this man, as one fit to make the fourth in concert, he was drawn in sometimes to sing with the rest." This was about the year 1564.

He had art enough, however, to avail himself of his situation. His servile condition had taught him suppleness of spirit, and insinuating manners. He quickly crept into the queen's favour; and, her French secretary happening at that time to return into his own country, he was preferred by her to that office. He began to make a figure in court, and to appear as a man of weight and consequence. Nor was he careful to abate that envy which always attends such an extraordinary and rapid change of fortune: on the contrary, he seems to have done every thing to increase it. Yet it was not his exorbitant power alone which exasperated the Scots; they considered him as a dangerous enemy to the Protestant religion, and suspected that he held for this purpose a secret correspondence with the court of Rome. His prevalence, however, was very short-lived; for, in 1566, certain nobles, with the lord Darnly at their head, conspired against him, and dispatched him in the queen's presence with fifty-six wounds.

ROBERTSON (WILLIAM), D. D. was born in Dublin, Oct. 16, 1705. His father was a Scotchman, who carried on the linen-manufacture there; and his mother's name was

Diana Allen, of a very reputable family in the bishopric of Durham, whom his father had married in England. From his childhood he was of a very tender and delicate constitution, particularly he laboured under a great weakness in his eyes till he was 12 years of age, and he was then sent to school. He had his grammar-education under the famous Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards professor of philosophy in the University of Glasgow. He went from Dr. Hutcheson to that University in 1722, where he remained till the year 1725, and took the degree of M. A. He had for his tutor Mr. John Lowdon, professor of philosophy; and attended the lectures of Mr. Ross, professor of humanity; of Mr. Dunlop, professor of Greek; of Mr. Morthland, professor of the Oriental languages; of Mr. Simpson, professor of mathematics; and of Dr. John Simpson, professor of divinity. In the last-mentioned year, a dispute was revived, which had been often agitated before, between Mr. John Sterling the principal, and the students, about a right to chuse a rector, whose office and power is somewhat like that of the vice-chancellor of Oxford or Cambridge. Mr. Robertson took part with his fellow-students, and was appointed by them, together with William Campbell, esq. son of Campbell of Mamore, whose family has since succeeded to the estates and titles of Argyle, to wait upon the principal with a petition signed by more than three-score matriculated students, praying that he would, on the 1st day of March, according to the statutes, summon an university-meeting for the election of a rector; which petition he rejected with contempt. Whereupon the said William Campbell, in his own name and in the name of all the petitioners, protested against the principal's refusal, and took instruments in the hands of Cuthbert Steward, notary public; and all the petitioners went to the house of Hugh Montgomery, esq. the unlawful rector, and there Mr. Robertson read aloud the protest against him and his authority. Mr. Robertson, by these proceedings, became the immediate object of indignation, and was the only one of all the subscribers to the petition that was proceeded against. He was cited before the faculty, i. e. the principal and the professors of the university, of whom the principal was sure of a majority, and, after a trial which lasted several days, had the sentence of expulsion pronounced against him; of which sentence he demanded a copy; by which it appears that Mr. Robertson was so fully persuaded of the justice of his cause, and the propriety of his proceedings, that he most openly and strenuously acknowledged and adhered to what he had done. Upon this, Mr. Lowdon, his tutor, and Mr. Dunlop, professor of

Greek,

Greek, wrote letters to Mr. Robertson's father, acquainting him of what had happened, and assuring him that his son had been expelled, not for any crime or immorality, but for appearing very zealous in a dispute about a matter of right between the principal and the students [A]. These letters Mr. Robertson sent inclosed in one from himself, relating his proceedings and sufferings in the cause of what he thought justice and right. Upon this his father desired him to take every step he might think proper to assert and maintain his own and his fellow-students claims. Hereupon Mr. Robertson went up to London, and presented a memorial to John duke of Argyle, containing the claims of the students of the university of Glasgow, their proceedings in the vindication of them, and his own particular sufferings in the cause. The duke received him very graciously, but said, that "he was little acquainted with things of this sort;" and advised him "to apply to his brother Archibald earl of Hly, who was better versed in such matters than he." Accordingly he waited on lord Hly, who, upon reading the representation of the case, said "he would consider of it." And, upon consideration of it, he was so affected, that he applied to the king for a commission to visit the University of Glasgow, with full power to examine into and rectify all abuses therein. In the summer of the year 1726, the earl of Hly with the other visitors repaired to Glasgow, and, upon a full examination into the several injuries and abuses complained of, they restored to the students the right of electing their rector; recovered the right of the university to send two gentlemen, upon plentiful exhibitions, to Baliol college in Oxford; took off the expulsion of Mr. Robertson, and ordered that particularly to be recorded in the proceedings of the commission; annulled the election of the rector who had been named by the principal; and assembled the students, who immediately chose the master of Ross, son of lord Ross, to be their rector, &c. These things so affected Mr. Sterling, that he died soon after; but the university revived, and hath since continued in a most flourishing condition.

Lord Hly had introduced Mr. Robertson to bishop Hoadly, who mentioned him to archbishop Wake, and he was entertained with much civility by those great prelates. As he was then too young to be admitted into orders, he employed his time in London in visiting the public libraries, attending lectures, and improving himself as opportunities offered. He had the honour to be introduced to lord-chancellor King, by a very kind letter from Dr. Hord, bishop of Kilmore, and was often with his lordship. In 1727, Dr. John Hoadly, brother to the bishop of Salisbury, was nominated to the

[A] On this head, see *Gent. Mag.* 1784, p. 575.

united bishoprics of Ferns and Leighlin in Ireland. Mr. Robertson was introduced to him by his brother ; and, from a love of the *natalis solum*, was desirous to go thither with him. Mr. Robertson then informed the archbishop of Canterbury of his design ; and his Grace gave him a letter of recommendation to Dr. Goodwin, archbishop of Cashel, who received him in a most friendly manner, but died soon after. The first person whom Dr. Hoadly ordained, after he was consecrated bishop of Ferns, was Mr. Robertson, whose letters of deacon's orders bear date January 14, 1727 ; and in February the bishop nominated him to the cure of Tullow in the county of Carlow : and here he continued till he was of age sufficient to be ordained a priest, which was done November 10, 1729 ; and the next day he was presented by lord Carteret, then lord-lieutenant of Ireland, to the rectory of Ravilly in the county of Carlow, and to the rectory of Kilravelo in the county of Wicklow ; and soon after was collated to the vicarages of the said parishes by the bishop of Ferns. These were the only preferments he had till the year 1738, when Dr. Synge, bishop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, all in the county of Carlow. These together produced an income of about 200 l. a year. But, as almost the whole lands of these parishes were employed in pasture, the tithes would have amounted to more than twice that sum if the herbage had been paid for black cattle, which was certainly due by law. Several of the clergy of Ireland had, before him, sued for this herbage in the Court of Exchequer, and obtained decrees in their favour. Mr. Robertson, encouraged by the exhortations and examples of his brethren, commenced some suits in the Exchequer for this herbage, and succeeded in every one of them. But when he had, by this means, doubled the value of his benefices, the House of Commons in Ireland passed several severe resolutions against the clergy who had sued or would sue for this " new demand," as they called it, which encouraged the graziers to oppose it so obstinately as to put a period to that demand. This proceeding of the Commons provoked Dean Swift to write " The Legion-Club." Mr. Robertson soon after published a pamphlet, intituled, " A Scheme for utterly abolishing the present heavy and vexatious Tax of Tithe ;" the purport of which was, to pay the clergy and impropiators a tax upon the land in lieu of all tithes. This went through several editions : but nothing farther was done in it.

In 1739, Lord Cathcart (though Mr. Robertson's person was quite unknown to him) sent him, by Captain Prescott, a
very

very kind message, with a proper qualification under his hand and seal, to be his chaplain.

Mr. Robertson had, in 1728, married Elizabeth, daughter of Major William Baxter, who, in his younger years, had been an officer in Ireland in the armies of king Charles II and James II.; but was cashiered by the earl of Tyrconnel, James's lord lieutenant of Ireland, as a person not to be depended upon in carrying on his and his master's designs. Captain Baxter upon this repaired to London, and complained of it to the duke of Ormond. His father was at that time steward to the duke's estate. His grace, who was then joined with other English noblemen in a correspondence with the prince of Orange, recommended him to that prince, who immediately gave him a company in his own forces. In this station he returned to England with the prince at the Revolution, and acted his part vigorously in bringing about that great event. While the Captain was in Holland, he wrote that remarkable letter to Dr. Burnet, afterwards bishop of Salisbury, which is inserted in the bishop's life at the end of the "History of his own Times." By this lady, who was extremely beautiful in her person, but much more so in her mind, Mr. Robertson had one and twenty children. There is a little poem written by him eight years after their marriage, and inscribed to her, upon her needle-work, inserted in the *Gent. Mag.* 1736. In 1743, Mr. Robertson obtained the bishop's leave to nominate a curate at Ravilly, and to reside for some time in Dublin, for the education of his children. Here he was immediately invited to the cure of St. Luke's parish; and in this he continued five years, and then returned to Ravilly in 1748, the town air not agreeing with him. While he was in the cure of St. Luke's, he, together with Mr. Kane Percival, then curate of St. Michan's, formed a scheme to raise a fund for the support of widows and children of clergymen of the diocese of Dublin, which hath since produced very happy effects. In 1758, he lost his wife. In 1759, Dr. Richard Robinson was translated from the See of Killalla to that of Ferns; and, in his visitation that year, he took Mr. Robertson aside, and told him, that the primate, Dr. Stone (who had been bishop of Ferns, and had kept up a correspondence with Mr. Robertson), had recommended him to his care and protection, and that he might therefore expect every thing in his power. Accordingly, the first benefice that became vacant in his lordship's presentation was offered to him, and he thankfully accepted it. But, before he could be collated to it, he had the "Free and Candid Disquisitions" put into his hands, which he had never seen before. This inspired him with such doubts as made him defer

defer his attendance on the good bishop. His lordship wrote to him again to come immediately for institution. Upon this, Mr. Robertson wrote him the letter which is at the end of a little book that he published some years after, intituled, "An Attempt to explain the words of Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius;" in which letter Mr. Robertson returned his lordship the most grateful thanks for his kindness, but informed him that he could not comply with the terms required by law to qualify him for such preferment. However, Mr. Robertson continued at Ravilly performing his duty; only, thenceforward, he omitted the Athanasian creed, &c. This gave some people offence; and, therefore, he thought it the honestest course to resign all his benefices together, which he did in the year 1764; and, in 1766, he published his book by way of apology to his friends for what he had done; and soon after left Ireland, and returned to London. In 1767, Mr. Robertson presented one of his books to his old *Alma Mater* the University of Glasgow, and received in return a most obliging letter, with the degree of D. D. In 1768, the mastership of the free-grammar school at Wolverhampton in Staffordshire becoming vacant, the company of Merchant-Tailors, the patrons, unanimously conferred it on him. In 1772, he was chosen one of the committee to carry on the business of the Society of Clergymen, &c. in framing and presenting the famous petition to the House of Commons of Great Britain, praying to be relieved from the obligation of subscribing assent and consent to the Thirty-nine Articles, and all and every thing contained in the book of common prayer. After this he lived several years at Wolverhampton, performing the duties of his office, in the greatest harmony with all sorts of people there; and died, of the gout in his stomach, at Wolverhampton, May 20, 1782, in the 79th year of his age; and was buried in the churchyard of the new church there.

ROBERTSON (GEORGE), an eminent landscape-painter, was born in London. He was the son of a wine-merchant; and was intended to follow the business of his father; but he discovered, at an early period, so great an inclination and taste for drawing, that he was obliged to cultivate his genius. Mr. Robertson travelled to Italy under the patronage of Mr. Beckford, to whom Brydone's letters are dedicated. After studying for some time at Rome, he returned to London; not meeting here with the encouragement he expected, he went to Jamaica; and to this voyage the public are indebted for six beautiful views of that island. Not choosing to remain in the West Indies, he returned to England, and taught
young

young ladies for a subsistence. In his drawings, his powers were great ; but his chief excellence was the drawing of trees, in which his branches and leaves were peculiarly admirable. He painted also in oil ; and Vintners' hall possesses a picture, by Robertson, of St. Martin dividing his cloak.

ROBERTSON (WILLIAM), the eminent and accomplished author of the " History of Charles the Fifth," and of many other important historical works, was born in 1721. From his earliest youth he was indefatigable in his exertions to render himself eminent in Literature ; and how far he succeeded the latest posterity will judge. His great works were the " History of Charles the Fifth," a " History of America," and a " History of Scotland," in which is involved the story of Mary Queen of Scots. Perhaps all of these are entitled to the critics praise ; but it is the first which will ever be read with the greatest pleasure and the most exalted honour to his memory. The second, namely, the " History of America," is somewhat unfinished, and certainly less polished in style, and less vigorous in observation and argument. Yet Dr. Robertson had great assistance in his progress, and more was expected by the world than the historian accomplished. His history of the unfortunate Mary has been the cause of great and acrimonious controversy ; but, perhaps, the solemn question about her guilt or innocence of character must still wait for other documents, notwithstanding the united talents of a Robertson, Stewart, and Whitaker, to say nothing of the subordinate writers, combined to remove the cloud which obscured it. Dr. Robertson was entitled to no less praise as a pious and zealous minister of the Gospel than as an enlightened and elegant historian. His public discourses, when minister of the Old Grey Friars in Edinburgh, were highly and deservedly admired. The honours which he attained were not more than adequate to his virtues and his talents. He was principal to the University of Edinburgh, historiographer for his majesty for Scotland, one of his majesty's chaplains in Scotland, and one of the ministers of the Old Grey-Friars parish in Edinburgh. He left two sons and three daughters, and died in possession of universal esteem, as a scholar, a minister of the Gospel, and a man, at Grange-house, in Edinburgh, in 1793.

ROBINS (BENJAMIN), an English mathematician of great genius and eminence, was born at Bath in Somersetshire, 1707. His parents were of low condition, and Quakers ; and consequently neither able, from their circumstances, nor willing from their religious profession, to have him much instructed in that kind of learning which they are taught to despise as human. Nevertheless, he made an early

and surprising progress in various branches of science and literature, in the mathematics particularly; and his friends, being desirous that he might continue his pursuits, and that his merit might not be buried in obscurity, wished that he could be properly recommended to teach this science in London. Accordingly, a specimen of his abilities was sent up thither, and shewn to Dr. Pemberton, the author of the "View of Sir Isaac Newton's Philosophy;" who, thence conceiving a good opinion of the writer, for a farther trial of his proficiency sent him some problems, which Robins solved very much to his satisfaction. He then came to London, where he confirmed the opinion which had been pre-conceived of his abilities and knowledge.

But though Robins was possessed of much more skill than is usually required in a common teacher, yet, being very young, it was thought proper that he should employ some time in perusing the best writers upon the sublimer parts of the mathematics before he undertook publicly the instruction of others. In this interval, besides improving himself in the modern languages, he had opportunities of reading in particular the works of Apollonius, Archimedes, Fermat, Huygens, De Witt, Slusius, James Gregory, Dr. Barrow, Sir Isaac Newton, Dr. Taylor, and Mr. Cotes. These authors he readily understood without any assistance, of which he gave frequent proofs to his friends: one was, a demonstration of the last proposition of Sir Isaac Newton's treatise on quadratures, which was thought not undeserving a place in the "Philosophical Transactions," No. 397, for 1727. Not long after, an opportunity offered of exhibiting to the public a specimen also of his knowledge in natural philosophy. The royal academy of Sciences at Paris had proposed, among their prize-questions in 1724 and 1726, to demonstrate the laws of motion in bodies impinging on one another. John Bernoulli here condescended to be a candidate; and, though his dissertation lost the reward, he appealed to the learned world by printing it in 1727; he therein endeavoured to establish Leibnitz's opinion of the force of bodies in motion, from the effects of their striking against springing-materials; as signor Poleni had before attempted to evince the same thing from experiments of bodies falling on soft and yielding substances. But as the insufficiency of Poleni's arguments had been demonstrated in the "Philosophical Transactions," No. 371, for 1722: so Robins published in the "Present State of the Republic of Letters," for May, 1728, a confutation of Bernoulli's performance, which was allowed to be unanswerable.

Robins

Robins now began to take scholars, and about this time quitted the garb and profession of a Quaker; for, having neither enthusiasm nor superstition in his nature, as became a mathematician, he soon got over the prejudices of education. But, though he professed to teach the mathematics only, he would frequently assist particular friends in other matters; for, he was a man of universal knowledge: and, the confinement of his way of life not suiting his disposition, which was active, he gradually declined it, and went into other courses that required more exercise. Hence he tried many laborious experiments in gunnery; believing, that the resistance of the air had a much greater influence on swift projectiles than was generally supposed. Hence he was led to consider those mechanic arts that depended on mathematical principles, in which he might employ his invention; as, the constructing of mills, the building of bridges, draining of fens, rendering of rivers navigable, and making of harbours. Among other arts of this kind, fortification very much engaged his attention; wherein he met with opportunities of perfecting himself, by a view of the principal strong places of Flanders, in some journeys he made abroad with persons of distinction.

On his return home from one of these excursions, he found the learned here amused with Dr. Berkeley's treatise, printed in 1734, intituled, "The Analyst;" in which an examination was made in the grounds of the fluxionary method, and occasion taken thus to explode that method. Robins therefore was advised to clear up this affair, by giving a full and distinct account of Sir Isaac Newton's doctrines in such a manner as to obviate all the objections, without naming them, which had been advanced by the author of "The Analyst;" and accordingly he published, in 1735, "A Discourse concerning the nature and certainty of Sir Isaac Newton's method of Fluxions, and of prime and ultimate ratios." Some even of those, who had written against "The Analyst," taking exception at Robins's manner of defending Sir Isaac Newton's doctrine, he afterwards wrote two or three additional discourses. In 1733, he defended Sir Isaac Newton against an objection, contained in a note at the end of a Latin piece, called "Matho, sive Cosmotheoria puerilis," written by Baxter, author of the "Inquiry into the Nature of the human Soul:" and, the year after, printed "Remarks" on Euler's "Treatise of Motion," on Smith's "System of Optics," and on Jurin's "Discourse of distinct and indistinct Vision," annexed to Dr. Smith's work. In the mean time Robins's performances were not confined to mathematical subjects: for, in 1739, there came out three pamphlets

phlets upon political affairs, which did him great honour. The first was intituled, "Observations on the present Convention with Spain:" the second, "A Narrative of what passed in the Common Hall of the citizens of London, assembled for the Election of a Lord Mayor:" the third, "An Address to the Electors and other free Subjects of Great Britain, occasioned by the late succession; in which is contained a particular Account of all our Negotiations with Spain, and their Treatment of us for above Ten Years past." These were all published without his name; and the first and last were so universally esteemed, that they were generally reputed to have been the production of the great man himself, who was at the head of the opposition to Sir Robert Walpole. They proved of such consequence to Mr. Robins as to occasion his being employed in a very honourable post; for, the patriots at length gaining ground against Sir Robert, and a committee of the House of Commons being appointed to examine into his past conduct, Robins was chosen their secretary. But after a committee had presented two reports of their proceedings, a sudden stop was put to their farther progress, by a compromise between the contending parties.

In 1742, being again at leisure, he published a small treatise, intituled, "New Principles of Gunnery:" containing the result of many experiments he had made, by which are discovered the force of gun-powder, and the difference in the resisting power of the air to swift and slow motion. This treatise was preceded by an account of the progress which modern fortification had made from its first rise; as also of the invention of gun-powder, and of what had already been performed in the theory of gunnery. Upon a discourse concerning certain experiments being published in the "Philosophical Transactions," in order to invalidate some opinions of Robins, he thought proper, in an account he gave of his book in the same Transactions, to take notice of those experiments: and, in consequence of this, several dissertations of his on the resistance of the air were read, and the experiments exhibited before the Royal Society, in 1746 and 1747; for which he was presented with a gold medal by that society.

In 1748, came out lord Anson's "Voyage round the World;" which, though it carries Walter's name in the title-page, was in reality written by Robins. Of this voyage the public had, for some time, been in expectation of seeing an account, composed under his lordship's own inspection: for which purpose the Rev. Richard Walter was employed, as having been chaplain to the Centurion the greatest part of the expedition. Walter had accordingly almost finished his task,
having

having brought it down to his own departure from Macao for England; when he proposed to print his work by subscription. It was thought proper, however, that an able judge should first review and correct it, and Robins was appointed; when, upon examination, it was resolved, that the whole should be written entirely by Robins, and that what Walter had done, being almost all taken verbatim from the journals, should serve as materials only. Hence the introduction entire, and many dissertations in the body of the book, were composed by Robins, without receiving the least hint from Walter's manuscript; and what he had thence transcribed regarded chiefly the wind and the weather, the currents, courses, bearings, distances, offings, soundings, moorings, the qualities of the ground they anchored on, and such particulars as generally fill up a sailor's account. No production of this kind ever met with a more favorable reception, four large impressions being sold off within a twelvemonth: it has been translated into most of the European languages; and it still supports its reputation, having been repeatedly reprinted in various sizes. The fifth edition at London in 1749 was revised and corrected by Robins himself.

Thus, becoming famous for his ability in writing, he was requested to compose an apology for the unfortunate affair at Preston Pans in Scotland. This was prefixed as a preface to "The Report of the Proceedings and Opinion of the Board of General Officers on their examination into the conduct of Lieutenant-General Sir John Cope, &c." printed at London in 1749; and this preface was esteemed a master-piece in its kind. Afterwards Robins had, by the favour of lord Anson, opportunities of making farther experiments in gunnery; which have been published since his death. He also not a little contributed to the improvements made in the royal observatory at Greenwich, by procuring for it, through the interest of the same noble person, a second mural quadrant and other instruments, by which it is become perhaps the completest observatory in the world. His reputation being now arrived at its full height, he was offered the choice of two very considerable employments. The first was to go to Paris, as one of the commissaries for adjusting the limits in Acadia; the other, to be engineer general to the East-India company, whose forts, being in a most ruinous condition, wanted a capable person to put them into a posture of defence. This latter he accepted, as it was suitable to his genius, and as the company's terms were both advantageous and honorable. He designed, if he had remained in England, to have written a second part of the "*Voyage round the World*;"

as appears by a letter from lord Anson to him, dated " Bath, October 22, 1749."

" Dear Sir,

" When I last saw you in town, I forgot to ask you, whether you intended to publish the second volume of my ' Voyage' before you leave us ; which, I confess, I am very sorry for. If you should have laid aside all thoughts of favouring the world with more of your works, it will be much disappointed, and no one in it more than your very-much obliged humble servant, ANSON."

Robins was also preparing an enlarged edition of his " New Principles of Gunnery : " but, having provided himself with a complete set of astronomical and other instruments, for making observations and experiments in the Indies, he departed hence at Christmas in 1749 ; and, after a voyage in which the ship was near being cast away, arrived at the Indies, July 13, 1750. There he immediately set about his proper business with unwearied diligence, and formed complete plans for Fort St. David and Madras : but he lived not to put them into execution. For, the great difference of the climate being beyond his constitution to support, he was attacked by a fever in September ; and, though he recovered out of this, yet about eight months after he fell into a languishing condition, in which he continued till his death, which happened July 29, 1751. By his last will, he left the publishing of his mathematical works to his honoured and intimate friend Martin Folkes, esq. president of the Royal Society, and to James Wilfon, M. D. doctor of physic ; but, the former of these gentlemen being incapacitated by a paralytic disorder for some time before his death, they were afterwards published by the latter, in 2 vols. 8vo, 1761.

ROBINSON (ROBERT) was a native of Swaffham in Norfolk ; he was educated at the endowed grammar-school of learning in that county, and, in his ascent through the gradations of that school, displayed both diligence and talents. In classical literature he was such an early proficient, that wishes were excited, in the breast of his mother and friends, to place him in a line connected with science, and send him to college ; but the scantiness of his parents income not allowing those wishes to be gratified, he was devoted to trade ; and, though possessing no common genius and abilities, apprenticed to a hair-dresser, ill-calculated for the task of combing wigs and dressing hair. Robinson, in this situation, devoted the greater part of his time to reading and otherwise improving himself. His genius taking too a religious turn, he became a devotee of

of Methodism, and was far more delighted in singing hymns than shaving of customers.

The powerful eloquence of his spiritual father, George Whitfield, had gradually the effect of animating him to attempt a similar strain; and, having, before the regular expiration of his apprenticeship, obtained his indentures of his master, who despaired of making him an expert tonfor, Robinson with joy laid down the bason and razor, and left off handling the block for the nobler employ of thumping the pulpit. Johnson said of Savage, that he worked longer at the awl than he chose to acknowledge: but, to the honour of our hero of Crutched Friars, though, in after-life, he was not solicitous to make his former employ the subject of conversation, yet, when introduced, he was never ashamed to own it.

The commencement of his ministerial career in the Methodist line was in Norfolk, his native county; and the favourite subject of his early discourses was Solomon's song.

The truth is, he seems to have been a fervid enthusiast, as most men of considerable genius (in which number we are willing to allow Robinson a place) are in one way or another; the fire of that genius broke forth on many occasions, and in some degree accounts for the glaring inconsistency of his conduct and opinions at different periods of his life.

Robinson did not continue long with the Methodists, nor at Norwich. From methodist preacher he became a Baptist preacher, and the head of a numerous congregation of that sect at Cambridge. Here he continued many years preaching to crowded and respectable audiences, and frequently performing the rites of public baptism, according to the practice of his sect, at Whittlesford near Cambridge.

So generally esteemed and beloved was Robinson by his auditors at Cambridge, that they united to erect a new and elegant meeting-house, for the display of his oratorical powers; which, however, were frequently interrupted by the impertinent visits of some profligate under-graduates, against whom he was finally compelled to appeal to the laws of his country; and this appeal secured the future tranquillity of the assembly. This seems to be the period of his life most happy and faultless. He had not as yet publicly engaged in abstruse theological disputations; he vigilantly performed the duties of his pastoral office; and, if some of the younger students of the University, in the gaiety of youthful intemperance, had insulted him, he was amply repaid for it by the friendship and protection of many of its most worthy and learned members; for, he embraced every opportunity which that university afforded of making amends for a defective education, and pur-

fued a course of reading extensive and varied. The public libraries were not only open to him, but he was allowed the privilege of having books from them at his own habitation. The general esteem in which he was holden, among many eminent members of the established church, for erudition and talents, was greatly increased by the publication of his celebrated "Plea of the divinity of Christ," which was published in answer to the apology of Theophilus Lindsey, and, which his biographer observes, was "generally considered, at the time, as the best defence of the divinity of Christ that had been published." Soon after the publication of this tract, handsome proposals, we are told, were made him, if he would enter within the pale of the church; but they were modestly though firmly rejected. The tract was answered with some asperity by Lindsey; but Robinson, though pressed to it, returned no reply, which made some persons suspect the sincerity of his belief.

The residence of Robinson was at Chesterton, near Cambridge, where he experienced the greatest liberality from two ladies of the name of Caltwell, who were tenants of Mr. Ansley's house at Trumpington. Books and rural occupation there alternately engaged his attention; his family became numerous; and, because his salary as a preacher was too small to support them, he took advantage of his situation near the river Cam, and became a dealer in coal and corn. His study however, was by no means deterred, for his accompting-house: he continued his literary pursuits with such fervor as greatly to impair his health, and laid the basis of the disease that finally carried him off. He produced in this recess, a "Translation of Saurin's Sermons;" in 4 vols. and an "Essay on the composition of a Sermon," both which pieces have considerable merit; and, with his other publications, and the profits of his farm, brought him a considerable sum of money, which he laid out in purchasing houses and ground around him. In 1785, his fame as a writer and preacher having long before reached London, he was invited to read lectures to the Baptists of the Metropolis, and to commence a new history of that order of religionists on advantageous terms. Those terms were acceded to; and Robinson spent one week of every month in London, preaching, reading lectures, and consulting the books and manuscripts of the British Museum, of which his friend, Dr. Gifford, was sub-librarian. In the end, however, this project appeared abortive; Robinson's preaching was not so much admired in London as at Cambridge, whither he, in no long time, returned, and new-modelled the "History of Baptism," which employed a considerable portion of his remaining life. That life,

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fapped by too close application, was finally terminated at Birmingham, whither he had gone for the recovery of his health, on a visit to Dr. Priestly, in the summer of 1790, and before he had reached the 55th year of his age. Mr. Dyer, his biographer, records it as a remarkable fact, that, dreading the agonizing moment of parting from his family, his constant wish was to die softly, suddenly, and alone: his wish was granted him; for, he died absent from his family, and quietly, at midnight, in his bed.

ROBERTELLO (FRANCIS), professed philosophy and rhetoric with great reputation at Lucca, Pisa, Bologna, and Padua; at which last place he died in 1567. He was author of a "Treatise on History;" of "Commentaries on some of the Greek and Latin poets;" of the "Private Life and Manners of the Romans under the Emperors;" and of various other writings.

ROCHEFOUCAULT (FRANCIS, duke of), a great genius among the French, was born in 1613, and died in 1680. He is inserted here on account of a small collection of "Maximes, ou Sentences:" of which Voltaire has not scrupled to say, that it contributed more than any performance to form the taste of the French nation, and give it a true relish of propriety and correctness. "Though there is," continues he, "but one truth running through this whole piece, namely, that 'self-love is the spring of all our actions and determinations;' yet this thought presents itself under such a variety of forms as never fail to strike with new surprise. It is not so properly a book itself, as a set of materials to embellish a book. This little collection was much read and admired: it accustomed our authors to think, and to comprise their thoughts in a lively, correct, and delicate, turn of phrase; which was a merit utterly unknown to any European writer before him since the revival of Letters." We have also of this noble author "Mémoires de la Régence de la Reine Anne d'Autriche," written with great sense and a deep penetration. "His Memoirs," says Voltaire, "are still read; and his Maxims are known by heart."

ROCHESTER (JOHN WILMOT, earl of), a great wit in the reign of Charles II. was the son of Henry earl of Rochester; who bore a great part in the civil wars, and was the chief manager of the king's preservation after the battle of Worcester. He was born in April, 1648; and was educated in grammar and classical literature in the free school at Burford. Here he acquired the Latin to such perfection, that to his dying day he retained a quick relish for the beauties of that tongue; and afterwards became exactly versed in the authors of the Augustan age, which he often read. In 1659,

he was admitted a nobleman of Wadham-college in Oxford, under the inspection of Dr. Blandford, afterwards bishop of Oxford and Worcester; and, in 1661, was with other noble persons created master of arts in convocation: at which time, Wood says, he and none else was admitted very affectionately into the fraternity by a kiss from the chancellor of the university, Clarendon, who then sat in the supreme chair. Afterwards he travelled into France and Italy; and at his return frequented the court, which, the same Wood observes, and there is reason to believe very truly, not only debauched his manners, but made him a perfect Hobbist in principle. In the mean time, he became one of the gentlemen of the bed-chamber to the king, and comptroller of Woodstock park. In 1665, he went to sea with the earl of Sandwich, who was sent to lie in wait for the Dutch East-India fleet; and was in the *Revenge*, commanded by Sir Thomas Tidman, when the attack was made on the port of Bergen in Norway, the Dutch ships having got into that port. It was a desperate attempt; and, during the whole action, the earl of Rochester shewed the greatest resolution, and gained a high reputation for courage. He supported this reputation in a second expedition, but afterwards lost it in an adventure with lord Mulgrave; of which that noble author, in the memoirs of himself, gives a particular account. It exhibits some traits of the earl of Rochester's character; and therefore, though somewhat tedious and wordy, we will transcribe it into this memoir. "I was informed", says lord Mulgrave, "that the earl of Rochester had said something of me, which, according to his custom, was very malicious. I therefore sent colonel Aston, a very mettled friend of mine, to call him to account for it. He denied the words, and indeed I was soon convinced he had never said them; but the mere report, though I found it to be false, obliged me, as I then foolishly thought, to go on with the quarrel; and the next day was appointed for us to fight on horseback, a way in England a little unusual, but it was his part to chuse. Accordingly, I and my second lay the night before at Knightsbridge privately, to avoid the being secured at London upon any suspicion; and in the morning we met the lord Rochester at the place appointed, who, instead of James Porter, whom he assured Aston he would make his second, brought an errant life-guard man, whom nobody knew. To this Mr. Aston took exception, upon the account of his being no suitable adversary; especially considering how extremely well he was mounted, whereas we had only a couple of pads: upon which, we all agreed to fight on foot. But, as my lord Rochester and I were riding into the next field in order to it, he told me, that he^a had at
first

first chosen to fight on horseback, because he was so weak with a certain distemper, that he found himself unfit at all any way, much less on foot. I was extremely surprised, because at that time no man had a better reputation for courage; and I took the liberty of representing what a ridiculous story it would make, if we returned without fighting, and therefore advised him for both our sakes, especially for his own, to consider better of it, since I must be obliged in my own defence to lay the fault on him, by telling the truth of the matter. His answer was, that he submitted to it; and hoped, that I would not desire the advantage of having to do with any man in so weak a condition. I replied, that by such an argument he had sufficiently tied my hands, upon condition that I might call our seconds to be witnesses of the whole business; which he consented to, and so we parted. When we returned to London, we found it full of this quarrel, upon our being absent so long; and therefore Mr. Aston thought himself obliged to write down every word and circumstance of this whole matter, in order to spread every where the true reason of our returning without having fought. This, being never in the least contradicted or resented by the lord Rochester, entirely ruined his reputation as to courage, of which I was really sorry to be the occasion, though nobody had still a greater as to wit; which supported him pretty well in the world, notwithstanding some more accidents of the same kind, that never fail to succeed one another, when once people know a man's weakness."

The earl of Rochester, before he travelled, had given somewhat into that disorderly and intemperate way of living which the joy of the whole nation, upon the restoring of Charles II. had introduced; yet had so far got the better of this at his return, that he hated nothing more. But, falling into court-company, where these excesses were continually practised, he was brought back to it again: and the natural heat of his fancy, being inflamed with wine, made him so extravagantly pleasant, that many, to be more diverted by that humour, strove to engage him deeper and deeper in intemperance. This at length so entirely subdued him, that, as he told Dr. Burnet, he was for five years together continually drunk: not all the while under the visible effect of liquor, but so inflamed in his blood, that he was never cool enough to be master of himself. There were two principles in the natural temper of this lively and witty earl, which carried him to great excesses; a violent love of pleasure, and a disposition to extravagant mirth. The one involved him in great sensuality, the other led him to many odd adventures and frolics. Once he had disguised himself so, that his nearest

friends could not have known him, and set up in Tower-street for an Italian mountebank, where he practised physic for some weeks. He disguised himself often as a porter, or as a beggar; sometimes to follow some mean amours, which, for the variety of them, he affected. At other times, merely for diversion, he would go about in odd shapes; in which he acted his part so naturally, that even those who were in the secret, and saw him in these shapes, could perceive nothing by which he might be discovered. He is said to have been a generous and good-natured man in cold blood, yet would go far in his heats after any thing that might turn to a jest or matter of diversion; and he laid out himself very freely in libels and satires, in which he had so peculiar a talent of mixing wit with malice, that all his compositions were easily known. Andrew Marvell, who was himself a great wit, used to say, "that Rochester was the only man in England who had the true vein of satire."

"Thus," says Dr. Johnson, "in a course of drunken gaiety, and gross sensuality, with intervals of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard to every moral, and a resolute denial of every religious obligation, he lived worthless and useless, and blazed out his youth and his health in lavish voluptuousness; till, at the age of one and thirty, he had exhausted the fund of life, and reduced himself to a state of weakness and decay."

Oct. 1779, when he was slowly recovering from a great disease he was visited by Dr. Burnet, upon an intimation that such a visit would be very agreeable to him. He grew into great freedom with that divine, so as to open to him all his thoughts both of religion and morality, and to give him a full view of his past life: upon which the doctor visited him often, till he went from London in April following, and once or twice after. They canvassed at various times the principles of morality, natural and revealed religion, and Christianity in particular; the result of all which, as it is faithfully related by Dr. Burnet in the book above cited, (a book, which, Dr. Johnson observes, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety,"), was, that this noble earl, though he had lived the life of an atheist and a libertine, yet died the death of a good christian and most sincere penitent. The philosophers of the present age will naturally suppose, that his contrition and conviction were purely the effects of weakness and low spirits, which scarcely suffer a man to continue in his senses, and certainly not to be master of himself; but Dr. Burnet affirms him to have been "under no such decay as either darkened

darkened or weakened his understanding, nor troubled with the spleen or vapours, or under the power of melancholy." The reader may judge for himself from the following, which is part of a letter from the earl to Dr. Burnet, dated "Woodstock-park, June 25, 1680, Oxfordshire." There is nothing left out, but some personal compliments to the doctor.

"My most honoured Dr. BURNET,

"My spirits and body decay so equally together, that I shall write you a letter as weak as I am in person. I begin to value churchmen above all men in the world, &c. If God be yet pleased to spare me longer in this world, I hope in your conversation to be exalted to that degree of piety, that the world may see how much I abhor what I so long loved, and how much I glory in repentance, and in God's service. Bestow your prayers upon me, that God would spare me, if it be his good will, to shew a true repentance and amendment of life for the time to come; or else, if the Lord pleaseth to put an end to my worldly being now, that he would mercifully accept of my death-bed repentance, and perform that promise he hath been pleased to make, that 'at what time soever a sinner doth repent, he would receive him.' Put up these prayers, most dear doctor, to Almighty God, for your most obedient and languishing servant,

ROCHESTER."

He died July 26 following, without any convulsion, or so much as a groan: for, though he had not completed his 33d year, yet he was worn so entirely down, that nature was unable to make the least effort. He left behind him a son named Charles, who died Nov. 12, 1681; and three daughters. The male line ceasing, Charles II. conferred the title of Rochester on Laurence viscount Killingworth, a younger son of Edward earl of Clarendon.

The earl of Rochester was a graceful and well-shaped person, tall, and well-made, if not a little too slender, as Burnet observes. He was exactly well-bred; had a strange vivacity of thought, and vigour of expression; and his wit was subtle as well as sublime. For his studies, they were divided between the comical writings of the ancients and moderns, the Roman authors, and books of physic; for, the ill-state of health, which his irregular and dissolute life brought upon him, made this last kind of reading necessary to him. His style was clear and strong: and, when he used figures, they were very lively, yet far enough out of the common road. Boileau among the French, and Cowley among the English wits,

were those he admired most. He loved to talk and write of speculative matters, and did it with so fine a thread, that even those who hated the subjects his fancy ran upon, yet could not but be charmed with his way of treating them. Upon the whole, nature had fitted him for great things; and his abilities and knowledge, if he had applied them rightly, qualified him to have been one of the most extraordinary men of his age and nation.

His poems have been printed often, separately and together. It is not easy to say what are his; for, after he had once obtained the character of a lewd and obscene writer, every thing in that strain was fathered upon him; and many pieces, not his, crept into the later editions of his works. We know not which can be called the best edition: an handsome one, in 8vo, was printed for Jacob Tonson in 1705, consisting of poems, his speech under the character of a mountebank, and a tragedy called "Valentinian;" but many of his obscene pieces are not inserted in it. Mr. Walpole calls him "a man, whom the Muses were fond to inspire, and ashamed to avow; and who practised without the least reserve that secret which can make verses more read for their defects than for their merits. The art," continues he, "is neither commendable nor difficult. Moralists proclaim loudly, that there is no wit in indecency: it is very true: indecency is far from conferring wit; but it does not destroy it neither. Lord Rochester's poems have much more obscenity than wit, more wit than poetry, more poetry than politeness."

RODNEY (GEORGE BRIDGES, lord Rodney), a gallant British admiral, was the son of a naval officer, and born about the year 1718. His father commanded the yacht in which the king went backwards and forwards to Hanover, accompanied by the duke of Chandos, and asked leave in consequence, that his son might be called George Bridges. Of the earlier life of lord Rodney but little is known; we find him however, in 1751, arrived to the rank of commodore. In 1759 he was made an admiral, and sent to bombard Havre de Grace, to which he did considerable damage. In 1761, he was sent against Martinico, and in 1762 was created, in reward of his services, a knight of the bath. At this time, from neglect of his worldly affairs, he was reduced to great pecuniary difficulties, and obliged to leave his country. He resided in France at the commencement of the American war, and it is said that the French court, thinking a fair opportunity offered, from the distressed state of Rodney's affairs, offered him a high command in the French navy; but this he gallantly and indignantly rejected. Soon afterwards, lord Sandwich, then at the head of the admiralty, wrote to Sir George,

George, and proposed to him a high command in the service of his country. But here new difficulties occurred. His debts in France were large, and he found himself unable to quit the kingdom in which he had taken refuge. This however was done away, and some say by French generosity: he arrived however in England, and, proceeding immediately on service, in January, 1780, he took 19 Spanish transports bound from Cadiz to Bilboa, with a sixty-four gun ship and five frigates their convoy. In the course of the very same month, he fell in with the Spanish Fleet consisting of eleven sail of the line, commanded by Don Juan de Langara. Of these he gave a good account: one was blown up in the engagement, five were taken and carried into Gibraltar, and the rest very much shattered. In the month of April of the same year, the British admiral encountered admiral Guichen off Martinico, and completely beat him; though, from the unwillingness of the French to come to a close engagement, he took none of their ships. At this period, his credit with his countrymen was at the greatest height; he received the thanks of both houses of parliament, and congratulatory addresses from all parts of the British dominions. In 1781, in concert with general Vaughan, he took the island of St. Eustatius from the Dutch. This was certainly a vile nest of Smugglers, but, nevertheless, the conduct of both the general and admiral were censured with respect to their treatment of the inhabitants. But the victory which he obtained in 1782, on the glorious twelfth of April over the Count de Grasse, soon effaced the transient impressions to his disadvantage. On this truly-proud day for Britain, Sir George Rodney sunk one ship and took five, among which the French admiral's own ship the *Ville de Paris* was one. This was his best act of public service; a peace followed, and in return of his services Sir George was made a peer under the title of Baron Rodney, of Stoke, Somersetshire. He had also, a pension of 2000*l.* a year for himself, and his two immediate successors; was made vice-admiral of Great Britain; and was also, for a time, governor of Greenwich hospital. His great character was intrepidity, a kind attention to his inferiors, and indefatigable attention to his duty. In Jamaica, a thousand pounds was voted by the House of Assembly, to erect a marble statue in his honour; and his name will doubtless live among his countrymen as long as they shall consider great and gallant actions entitled to their gratitude and honour.

ROE (Sir THOMAS), an able statesman and ambassador, was born at Low-Layton in Essex, about 1580; and admitted into Magdalen-college, Oxford, in 1593. He was taken from the university in a year or two; and, after spending

ing some time in one of the inns of court, and in France, was made esquire of the body to queen Elizabeth. In 1604, he was knighted by king James; and soon after sent, by Henry prince of Wales, to make discoveries in America. In 1614, he was sent ambassador to the Great Mogul, at whose court he continued till 1618. During his residence there, he employed himself zealously in the service of the East-India merchants. In 1620, he was elected a burgess for Cirencester in Gloucestershire; and, the year following, sent ambassador to the Grand Seigneur; in which station he continued under the sultans Osman, Mustapha, and Amurath IV. In his passage to Constantinople, he wrote a letter to Villiers duke of Buckingham, then lord high admiral, complaining of the great increase of pirates in the Mediterranean sea; and, during his embassy, sent "A true and faithful relation to his majesty and the prince of what hath lately happened in Constantinople, concerning the death of sultan Osman, and the setting up of Mustapha his uncle," which was printed at London in 1622, 4to. He kept a very curious account of his negotiations at the Porte, which remained in manuscript till 1740, when it was published, by the society for promoting learning, under this title: "The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive; containing a great variety of curious and important matters, relating not only to the affairs of the Turkish empire, but also to those of the other states of Europe in that period: his correspondences with the most illustrious persons, for dignity or character, as, with the queen of Bohemia, Bethem Gabor prince of Transylvania, and other potentates of different nations, &c. and many useful and instructive particulars, as well in relation to trade and commerce as to subjects of literature; as, ancient manuscripts, coins, inscriptions, and other antiquities," folio.

During his residence in the East, he made a large collection of valuable manuscripts in the Greek and Oriental languages; which, in 1628, he presented to the Bodieian library. He also brought over the fine Alexandrian manuscript of the Greek Bible, sent as a present to Charles I. by Cyril, Patriarch of Constantinople; which hath since been transcribed and published by Dr. Grabe. In 1629, he was sent ambassador to mediate a peace between the kings of Poland and Sweden. He succeeded in his negotiation; and gained so much credit with the great Gustavus Adolphus of Sweden, that he inspired that king with a design, which he executed in 1630, of making a descent into Germany to restore the freedom of the empire. Adolphus, upon gaining the victory of Leipfic, sent Sir Thomas a present of 2000*l.* and in his letter calls him

him his "strenuum consultorem," he being the first who had advised him to the war. He was afterwards employed in other negotiations. In 1640, he was chosen member of parliament for the university of Oxford; and shewed himself a person of great eloquence, learning, and experience, as appears from his printed speeches. The year after, he was sent ambassador to the diet of Ratibon. in order to mediate the restoration of the late king of Bohemia's son to the Palatinate; and, upon his return, made chancellor of the garter, and one of the privy council. The calamities of the nation, in which he could not avoid having a share, not only embittered his life, but might contribute to shorten it; for, he died in Nov. 1644. An epitaph was composed for him by Dr. Gerard Langbaine, but never set up: it may be seen in Wood's "Athen. Oxon."

He had all the accomplishments of the scholar, the gentleman, and the courtier. He left a great number of manuscripts behind him; and, in 1730, proposals were published for printing by subscription, in 5 vols folio, "The Negotiations and Embassies of Sir Thomas Roe, from 1620 to 1644:" but, the undertakers not meeting with sufficient encouragement, the design was dropped, and only the volume mentioned above was published in 1740 by Mr. Richardson.

ROEMER (OLAUS), a Danish astronomer and mathematician, was born at Arhusen in Jutland, 1644; and, at eighteen, sent to the university of Copenhagen. He applied himself keenly to the study of mathematics and astronomy, and became such an adept in those sciences, that, when Picard was sent by Lewis XIV. in 1671, to make observations in the North, he was to the last degree surprised and pleased with him. He engaged him to return with him to France, and had him presented to the king, who ordered him to teach the dauphin mathematics, and settled a pension on him. He was joined with Picard and Cassini, in making astronomical observations; and, in 1672, was admitted a member of the academy of sciences. During the ten years he resided at Paris, he gained a prodigious reputation by his discoveries; yet is said to have complained afterwards that his coadjutors ran away with the honor of many things which belonged to him. In 1681, Christian V. king of Denmark called him back to his own country, and made him professor of astronomy at Copenhagen. He employed him also in reforming the coin and the architecture, in regulating the weights and measures and in measuring the high roads throughout the kingdom. Frederic IV. the successor of Christian, shewed the same favour to Roemer, and conferred new dignities on him. This man of science died in 1710, and, what is very extraordinary, without leaving any

any thing either written or printed. Some of his observations, with his manner of making those observations, were published in 1735, under the title of "*Basis Astronomiæ*," by his scholar Peter Horrebow, then professor of astronomy at Copenhagen. Nevertheless, the name of Roemer can never sink into oblivion, because it is recorded in those writings which will always be read. The immortal Newton, after laying down this proposition, "Light is propagated from luminous bodies in time, and spends about seven or eight minutes of an hour in passing from the sun to the earth," proceeds to say, that "this was first observed by Roemer, and then by others, by means of the satellites of Jupiter. For, these eclipses, when the earth is between the Sun and Jupiter, happen about seven or eight minutes sooner than they ought to do by the tables; and, when the Earth is beyond the Sun, they happen about seven or eight minutes later than they ought to do: the reason being, that the light of the satellites has farther to go in the latter case, than in the former, by the diameter of the Earth's orbit." See also Newtoni Principia Mathem. Nat. Philos. p. 207. Cant. 1713.

ROGER (of Hexham). He was brought up in the convent of Hexham, in Northumberland, where he embraced the monastic life, and was elected prior some time at least before the year 1138, for he saw the Scottish army march into Yorkshire, under their king David I. previous to the battle of the Standard, which was fought in September that year. He wrote the history of that campaign, wherein he points out, in the most declamatory style, the ravages committed by the Scottish army. But such was his ignorance, that he calls the Highlanders, and Galovidians, who composed part of king David's army, *Picti*, or Picts, as if they had painted their bodies in the same manner as in ancient times; whereas those people only wore party-coloured garments, which the Highlanders call Tartans.

ROGERS (DR. JOHN), an English divine, was born in 1679, at Ensham in Oxfordshire, where his father was vicar. He was bred at New-college school in Oxford; and, in 1693, elected scholar of Corpus-Christi College. He took the degrees in arts, and entered into orders. He waited a long time for a fellowship, by reason of the slow succession in the college; but at length succeeded Mr. Edmund Chibhull in 1706. In 1710, he took a bachelor of divinity's degree; and, two years after, went to London, to be lecturer of St. Clement's Danes. He afterwards became lecturer of the united parishes of Christ-Church, and St. Leonard's Foster-Lane. In 1716, he was presented to the rectory of Wrington in Somersetshire;

shire; and, the same year, resigning his fellowship, was married to the hon. Mrs. Lydia Hare, sister to the lord Colerane, who was his pupil in the university. Some time after, he was elected canon residentiary of the church of Wells; in which he also bore the office of sub-dean. In 1719, he engaged in the Bangorian controversy, and published, upon that occasion, "A Discourse of the visible and invisible Church of Christ: in which it is shewn, that the powers, claimed by the officers of the visible church, are not inconsistent with the supremacy of Christ as head, or with the rights and liberties of christians, as members of the invisible church," 8vo. The Rev. Dr. Sykes having published an "Answer to this Discourse," our author replied to him in, "A Review of the Discourse of the visible and invisible Church of Christ."

He gained much credit by these performances, even those who were against his argument allowing him to have good parts and an excellent pen; and the university of Oxford made a public acknowledgement of their opinion of his merit, by conferring on him, in 1721, without his knowledge, the degree of doctor in divinity. In 1726, he was made chaplain to the late king, then prince of Wales; and about the same time appeared in defence of Christianity, against the attacks of Collins in his "Scheme of Literal Prophecy." Rogers did not at first professedly write against the "Scheme;" but, publishing, in 1727, a volume of sermons, intituled, "The necessity of Divine Revelation, and the truth of the Christian Religion, asserted," he prefixed to them "A Preface with Remarks on the Scheme of Literal Prophecy." This preface, however, in the opinion of his friends, seemed liable to some exception, or at least to demand a more full and distinct explication: and he received a letter upon it the same year from his friend Dr. Nath. Marshall. He endeavoured to give satisfaction to all; and therefore, Collins having written "A Letter to the Rev. Dr. Rogers, on occasion of his eight Sermons concerning the necessity of Divine Revelation, and the Preface prefixed to them," our doctor published "A Vindication of the civil Establishment of Religion, wherein some positions of Mr. Chandler, the author of the 'Literal Scheme,' &c. and an anonymous Letter on that Subject, are occasionally considered. With an Appendix, containing a Letter from the Rev. Dr. Marshall, and an Answer to the same, 1728," 8vo.

The same year, 1726, having resigned his lecture of St. Clement's Danes, he retired from London, with an intention to spend the remainder of his life in the country, chiefly at Wrington: but he had not been there long, when he received an offer, from the dean and chapter of St. Paul's, of the vicar-

age of St. Giles's Cripplegate, in London. He was instituted to it, Oct. 1728, but with the greatest anxiety and reluctance; for, he had set his heart upon the country, and was then, as he had always been from his youth, remarkably fond of rural exercises and diversions. He did not enjoy his new preferment above six months; for, he died May the 1st, 1729, in his 50th year. He was buried in the parish-church of Engham, where a handsome monument is erected to his memory: his funeral-sermon was preached by Dr. Marshall. After his decease, some volumes of his sermons were published; and two tracts, viz. "Reasons against Conversion to the Church of Rome," and "A Persuasive to Conformity addressed to Dissenters," never before printed.

He was a man of good abilities, and an excellent writer, though no profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded, and indeed justly, that a few well chosen, and read to good purpose, serve infinitely more to edification, if not so much to ostentation and parade. We are told, that the judicious Hooker and the ingenious Mr. Norris were his favorites; and that he was particularly conversant in their writings.

ROHAN (HENRY duke of), a very distinguished peer of France, and prince of Leon, was born at the castle of Blein in Brittany, 1579. Henry IV, under whose eyes he gave great proofs of bravery at the siege of Amiens in 1595, loved him tenderly. After the death of Henry in 1610, he became the chief of the Huguenots in France; and, having maintained three wars against Lewis XIII. procured a peace upon advantageous terms. These terms, however, were displeasing to his party, and procured him much ungrateful treatment; upon which he retired to Venice, and was made by that Republic generalissimo of the army against the Imperialists. Lewis XIII. recalled him, and sent him upon an embassy; and he was afterwards engaged in military affairs at home: but, not being well with cardinal Richelieu, he retired to Geneva. Thence he went to join the duke of Saxe-Weimar, his friend, in whose army he engaged against the Imperialists. Here he was wounded Feb. 28, 1638, and died of his wounds April 13 following. There are very good memoirs, by him, of what passed in France from 1610 to 1629; and other pieces of a political kind. It seems to have been agreed, that he was one of the greatest men in his time.

ROHAULT (JAMES), a French philosopher, was the son of a rich merchant at Amiens, and born there in 1620. He cultivated the languages and belles lettres in his own country, and then was sent to Paris to study philosophy. He seems to

have been a lover of truth, and to have sought it with much impartiality. He read the ancient and modern philosophers; but Des Cartes was the person who struck him most. He became a zealous follower of this great man, and drew up an abridgement and explanation of his philosophy with great clearness and method. In the preface to his "Physics," for so his work is intitled, he makes no scruple to say, that "the abilities and accomplishments of this philosopher must oblige the whole world to confess, that France is at least as capable of producing and raising men versed in all arts and branches of knowledge as ancient Greece." Clerfelier, well known for his translation of many pieces of Des Cartes, conceived such an affection for Rohault, on account of his attachment to this philosopher, that he gave him his daughter in marriage, against all the remonstrances of his family.

Rohault's physics were written in French, but have been translated into Latin by Dr. Samuel Clarke, with notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of "Rohaulti Physica," by Clarke, is that of 1718, 8vo. He wrote also "Elémens de Mathématiques," a "Traité de Mécanique," and "Entretiens sur la Philosophie;" but these dialogues are founded and carried on upon the principles of the Cartesian philosophy, which has now no other merit than that of having corrected the errors of the ancients. Rohault died in 1675, and left behind him the character of an amiable as well as a learned and philosophic man.

ROLLE (MICHEL), an eminent French mathematician, and born at Ambert in Auvergne in 1652. His first employments were ill-adapted to his genius, for he was obliged to write for attorneys. He was an excellent penman; and, without any thing to rely on for subsistence but this accomplishment, he went to Paris in 1675. As soon as he arrived there he attended the lectures of the most celebrated mathematicians, and soon became himself a teacher in this branch of science. In 1685, Rolle was elected a member of the ancient academy of science, and enjoyed the office of second geometrical pensionary till the time of his death, which happened in 1719. Independent of his scientific merit, Rolle was an excellent and amiable man, and possessed the universal esteem of all who knew him. He published a great variety of works, no less than thirteen in number. Of these, the principal were, a "Treatise on Algebra," and a "Method of resolving undetermined Questions in Algebra." Most of his works will be found inserted in the "Memoirs of the Academy of Sciences."

ROLLIN (CHARLES), a Frenchman, famous for eloquence and skill in the belles lettres, was the second son of a master-cutler at Paris; and born there Jan. 30, 1661. He was intended, as well as his elder brother, for his father's profession; when a Benedictine, perceiving in him a peculiar turn for letters, communicated this to his mother, and pressed her to give him a liberal education. The woman was a widow, and had nothing to depend upon but the continuation of her late husband's business, so that, though her will was good, yet the thing was absolutely impracticable: however, a pension in the college of Eighteen being at length obtained, and the expence of his bringing up thus taken out of her hands, Rollin was suffered to pursue the natural bent of his inclination. He distinguished himself immediately by parts and application, and easily obtained the first rank among his fellow-students. Many stories are told to his advantage in this respect, and how he became known and esteemed by the minister Pelletier, whose two eldest sons were of Rollin's class. He studied rhetoric in the college of Pleſſis under Mr. Hersan: this master had a way of creating emulation among his scholars, by bestowing on them epithets, each according to his merit: and is said to have declared in public, that he knew not sufficiently to distinguish the young Rollin otherwise than by giving him the title of "Divine:" and, when Hersan was asked for any piece in verse or prose, he used to refer them to Rollin, "who," he said, "would do it better than he could."

Hersan intended Rollin for his successor, therefore first took him in as an assistant in 1683, and afterwards, in 1687, gave up the chair to him. The year after, Hersan, with the king's leave and approbation, declined the professorship of eloquence in the royal college in favour of his beloved disciple Rollin, who was admitted into it. No man ever exercised the functions of it with greater éclat: he often made Latin orations, to celebrate the memorable events of the times; and frequently accompanied them with poems, which were read and esteemed by every body. In 1694, he was chosen rector of the university, and continued in that office two years, which was then a great mark of distinction. By virtue of his office, he spoke the annual panegyric upon Lewis XIV. He made many useful regulations in the university, and particularly re-animated the study of the Greek language, which was then growing into neglect. He was a man of indefatigable attention, and trained innumerable persons, who did honour to the church, the state, and the army. The first president Portail was pleased one day to reproach Rollin in a jocular strain, as if he exceeded even himself in doing business:

ness: to whom Rollin replied, with that plainness and sincerity which was natural to him, "It becomes you well, Sir, to reproach me with this: it is this habit of labour in me, which has distinguished you in the place of advocate general, which has raised you to that of first president: you owe the greatness of your fortune to me."

Upon the expiration of the rectorship, cardinal Noailles engaged him to superintend the studies of his nephews, who were in the college of Laon; and in this office he was agreeably employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of a desert, inhabited by very few students, and without any manner of discipline: but Rollin's great reputation and industry soon re-peopled it, and made it that flourishing society it has since continued. In this situation he remained till 1712; when, the war between the Jesuits and the Jansenists drawing towards a crisis, he fell a sacrifice to the prevalence of the former. F. Le Tellier, the king's confessor, and furious agent of the Jesuits, infused into his master prejudices against Rollin, whose connections with cardinal de Noailles would alone have sufficed to have made him a Jansenist; and on this account he lost his share in the principality of Beauvais. No man, however, could have lost less in this than Rollin, who had every thing left him that was necessary to make him happy; retirement, books, and a decent competence. He now began to employ himself upon Quintilian; an author he justly valued, and not without uneasiness saw neglected. He retrenched in him whatever he thought rather curious than useful for the instruction of youth: he placed summaries or contents at the head of each chapter; and he accompanied the text with short select notes. His edition appeared in 1715, in 2 vols. 12mo, with an elegant preface, setting forth his method and views.

In 1720, the university of Paris, willing to have a head suitable to the importance of their interests in the then critical conjuncture of affairs, chose Rollin again rector: but he was displaced in about two months by a *lettre de cachet*. The university had presented to the parliament a petition, in which it protested against taking any part in the adjustment of the late disputes; and their being congratulated in a public oration by Rollin on this step occasioned the letter, which ordered them to chuse a rector of more moderation. Whatever the university might suffer by the removal of Rollin, the public was probably a gainer: for he now applied himself to compose his excellent treatise "Upon the manner of studying and teaching the belles lettres:" "De la maniere d'étudier et d'enseigner les belles lettres." This work was published

in 2 vols. 1726, and two more in 1728, 8vo; and a copy of it was presented to bishop Atterbury, then in banishment, who thereupon wrote to Rollin a Latin letter, of great beauty and elegance, which gives a just idea of our author and his writings.

Encouraged by the great success of this work, and the happy reception it met with, he undertook another of equal use and entertainment; his "*Histoire Ancienne, &c.*," or "*Ancient History of the Egyptians, Carthaginians, Babylonians, Medes and Persians, Macedonians and Greeks,*" which he finished in 13 vols. 8vo, and published between 1730 and 1738. Voltaire, after having observed, that Rollin was "the first member of the university of Paris who wrote French with dignity and correctness," says of this work, that "though the last volumes, which were written in too great a hurry, are not equal to the first, it is nevertheless the best compilation that has yet appeared in any language; because it is seldom that compilers are eloquent, and Rollin was remarkably so." While the last volumes of his "*Ancient History*," were printing, he published the first of his "*Roman History*:" which he lived to carry on, through the eighth and into part of the ninth, to the war against the Cimbri, about 70 years before the battle of Actium. Crevier, the worthy disciple of Rollin, continued the history to the battle of Actium, which closes the tenth volume; and has since completed the original plan of Rollin, in 16 vols. 12mo, which was to bring it down from the foundation of the city to the reign of Constantine the Great. All these works of Rollin have met with universal approbation, and been translated into several languages.

This excellent person died Sept. 14, 1741. He had been named by the king a member of the academy of inscriptions and belles lettres, in 1701: but, as he had not then brought the college of Beauvais into repute, and found he had more business upon his hands than was consistent with a decent attendance upon the functions of an academician, he begged the privileges of a veteran, which were honourably granted him. Nevertheless, he maintained his connections with the academy, attended their assemblies as often as he could, laid the plan of his "*Ancient History*" before them, and demanded an academician for his censor. He was a man of an admirable composition, very ingenious, consummate in polite learning, of rigid morals, and great piety. He was rather too religious, his religion carrying him into the territories of superstition; and he wanted nothing but a mixture of the philosophic in his nature to make him a very complete person. When he was discharged from the rectorship in 1720, the
words

words of the *lettre de cachet* were, as we have seen, that the university should chuse a rector of more moderation: but that was hardly possible; for, nothing could be more benign, more pacific, more sweet, more moderate, than Rollin's temper. He shewed, it must be owned, some zeal for the cause of Jan'enism: he had a very great veneration for the memory of Abbé Paris, and has been seen with others to visit his tomb, in the church-yard of St. Medard at Paris, and to pay his devotions to him as a saint: he revised and retouched the life of this Abbé, which was printed in 1730: he translated into Latin, at the request of father Quesnel, the protestation of this saint, and was assisting in other works, designed to support Jansenism: and, on these accounts, he became obnoxious to the Jesuits and the court. It is related, that, when he was one day introduced to cardinal Fleury, in order to present him with a volume of his "Roman History," the minister, very uncivilly, said to a head-officer of the guards, "Sir, you should endeavour to convert this man:" to whom Rollin very well, and yet not disrespectfully, replied, "Oh, my lord, the gentleman would lose his time; I am an unconvertible man." If we will excuse this little zeal in favour of superstition, Rollin was in all respects a most respectable person. We find in his works generous and exalted sentiments, a zeal for the good of society, a love of virtue, a veneration for Providence, and in short every thing, though on profane subjects sanctified with a spirit truly religious; so that it is impossible to read him without feeling ourselves more virtuous. How noble his reflections! Right reason, religion, honour, probity, inspired them; and we can never enough admire the art which has made them appear so natural. This is Voltaire's elege on Rollin: to which we may add the testimony of the poet Rousseau, who conceived such a veneration for him, that he came out of banishment incognito to Paris, on purpose to visit and pay his respects to him. He looked upon his histories, not only as the best models of the historic kind, but as a complete system of politics and morals, and a most instructive school for princes as well as subjects to learn all their duties in.

ROLLIUS (REINHOLD HENRY), an industrious German philologist. He published, in 1709 and 10, two Latin works, intituled "M. Reinh. Rollii Bibliotheca Nobilium Theologorum, cum præfatione D. Jo. Fechtii Theolog. Rostochiensis. Rostochii & Lipsiæ," 1709, 8vo.

"Memoria Philosophorum, Oratorum, Poetarum, Historicorum, & Philologorum, renovata."

This last book is an useful collection of several pieces concerning the lives of philosophers, orators, poets, historians,

and philologers. The first piece is an "Oration, containing an Account of the Life of Rodolphus Agricola," extracted from the second volume of "Melancthon's Orations."

ROLLOCK (ROBERT, A. M.). He was born in Stirlingshire, 1560, and educated in St. Leonard's college, in the university of St. Andrew, where he took the degree of master of arts 1582, and was elected one of the ministers of Edinburgh. In 1587, king James VI. of Scotland, having founded the university of Edinburgh, Mr. Rollock was appointed principal and first professor of divinity; an honour, great indeed, when it is considered, that he was not then twenty-eight years of age. Some of the greatest divines in Scotland during that age were educated under him; and he was greatly esteemed by the reformed churches abroad. Zealous in the discharge of his duty as a public professor, and a minister of the gospel, he contracted a disorder which brought upon him the gravel, and afterwards the stone, which put a period to his life, under the most excruciating tortures, 1601, aged 41. As a theological writer he has been justly celebrated for his "Commentaries on the Ephesians; the Revelation; St. John's Gospel; and on the Prophet Daniel;" all of which were written in Latin; and, besides these, there are some sermons of his in print, but the language is rather become obsolete.

ROMANO (JULIO), an Italian painter, born in 1492, was the greatest artist, and most universal painter, of all the disciples of Raphael; was beloved by him, as if he had been his son, for the wonderful sweetness of his temper, and made one of his heirs, upon condition that he should assist in finishing what he had left imperfect. Raphael died in 1520, and Romano continued in Rome some years after; but the death of Leo X, which happened in 1522, would have been a terrible blow to him, if Leo's successor Hadrian VI. had reigned above a year: for, Hadrian had no notion of the fine arts, and all the artists must have starved under his cold aspect. Clement VII, however, who succeeded Hadrian, was a different kind of man: he encouraged painters and painting; and, as soon as he was chosen pope, set Romano to work in the hall of Constantine, and afterwards in other public places. But his principal performances were at Mantua, where he was sent for by the marquis Frederico Gonzaga; and, indeed, his good fortune directed him thither at a critical time, for, having made the designs of twenty lewd prints, which Marc Antonio engraved, and for which Aretine made inscriptions in verse, he would have been severely punished if he had stayed in Rome. This appeared from the fate of Antonio, who was thrown into gaol, suffered hard usage, and would have

have lost his life, if the cardinal di Medicis had not interposed. In the mean time, Romano followed his business at Mantua, where he left lasting proofs of his great abilities, as well in architecture as in painting; for, he made his name illustrious by a noble and stately palace, built after his model, and beautified with variety of paintings after his designs. And, indeed, in architecture he was so eminently skilful, that he was invited back to Rome, with an offer of being the chief architect of St. Peter's church; but, while he was debating with himself upon the proposal, death carried him off, as it had done Raphael, who was nominated by Leo X. to the same noble office. He died in 1546.

This painter had conceptions more extraordinary, more profound, more elevated, than even his master, but not so natural. He was a great imitator of the ancients, and was desirous to restore their form and fabrics; and he had the good fortune to find great persons who committed to him the care of edifices, vestibules, and porticos, all tetrastyles, xistos, theatres, and such other places as are not now in use. He was wonderful in the choice of attitudes; but did not exactly understand the lights and shades. He is frequently harsh and ungraceful: the folds of his draperies are neither beautiful, nor great, nor easy, nor natural, but all extravagant, and too like the habits of fantastical comedians. This is the judgment of Du Fresnoy. We add, that this painter had an advantage over the generality of his order by his great superiority in letters. He was profoundly learned in antiquity; and, by conversing with the works of the most excellent poets, particularly Homer, had made himself an absolute master of the qualifications necessarily required in a grand designer.

RONSARD (PETER de), a French poet, of a noble family, was born in Vendomois, the same year that Francis I. was taken prisoner before Pavia; that is, in 1524. This circumstance is what he himself affixes to the time of his birth; though, from other passages in him it might be concluded that he was not born till 1526. He was brought up at Paris, in the college of Navarre; but, taking some disgust to his studies, became a page of the duke of Orleans. This duke resigned him to the king of Scotland, but took him again, and employed him in several negotiations. Ronsard accompanied Lazarus de Baif to the diet of Spire; and, in his conversations with that learned man, conceived a passion for letters. He learned Greek under Dorat with Antony de Baif, the son of Lazarus; and afterwards devoted himself entirely to poetry, in which he became illustrious. The kings Henry II, Francis II, Charles IX, and Henry III, had a particular esteem for him, and loaded him with kindnesses. In 1562,

he put himself at the head of some soldiers in Vendomois, and made all the slaughter of the Protestants in his power. This circumstance gave occasion to the publishing of some very satirical pieces against him at Orleans, in which he was represented as a priest: but he defended himself in verse, and denied his being an ecclesiastic. The truth is, he had some benefices in commendam; and, among others, the priory of St. Cosmas near Tours, where he died in 1585. Du Perron, afterwards cardinal, made his funeral oration; and a noble monument was erected there to his memory four-and-twenty years after. He was afflicted in a dreadful manner with the gout, which, it is said, was owing to his debauched way of life. He wrote much in the smaller way of ode, hymn, elegy, sonnet, epigram, &c.; and there are a great number of amorous poems in his works, in which he does not always abstain from obscene expressions.

He is allowed to have had an elevated genius, and great talents for poetry; but, wanting judgement, art, instead of perfecting nature, served only to corrupt it in him. He is harsh and obscure to the last degree; which harshness and obscurity would be more excusable, had he been the first who improved the French poetry; but he might, if he had pleased, have seen it in all its charms and natural beauties, and very near perfection, in Marot's writings. "Marot's turn and style of his compositions are such," says Bruyere, "that he seems to have written after Ronsard: there is hardly any difference, except in a few words, between Marot and us. Ronsard, and the authors his contemporaries, did more difference than good to style: they checked its course in the advances it was making towards perfection, and had like to have prevented its ever attaining it. It is surprising, that Marot, whose works are so natural and easy, did not make Ronsard, who was fired with the strong enthusiasm of poetry, a greater poet than either Ronsard or Marot." But what could be expected from a man who had so little taste, that he called Marot's works, but with infinitely less propriety than Virgil did Ennius's, "a dung-hill, from which rich grains of gold by industrious working might be drawn?" The author of his life, who relates this, observes also, that, though a greater poet, he was a very bad critic, with regard to his own works; for that, in correcting them, he erased the best things. Ronsard had farther an intolerable affectation of appearing learned in his poems; and, by allusions, examples, and words, drawn from Greek and Latin, made them almost unintelligible, and very ridiculous. I may truly affirm," says Muretus, who wrote a commentary upon the first book of his amorous poems; "I may truly affirm, that there are some of his sonnets,

nets, which could never have been understood, if he himself had not explained them, either to me, or some other friend." Boileau cites this verse of Ronfard, as a specimen of the above affectation: speaking to his mistress, he says, "N'estes-vous pas ma seule entelechie," are not you my only entelechia?" Now *entelechia* is a word peculiar to the peripatetic philosophy, the sense of which does not appear to have ever been fixed. Hermolaus Barbarus is said to have had recourse to the devil, in order to know the meaning of this new term, used by Aristotle: who, however, did not gain the information he wanted, the devil, probably to conceal his ignorance, speaking in a faint and whispering sort of voice. What could Ronfard's mistress therefore, or even Ronfard himself, know of it? and, what can excuse in a man of real genius the littleness of thinking a word fine and sublime, and the low affectation of using a learned term, because in truth nobody could understand it? The following passage of Boileau will properly conclude our account of this poet: "It is the approbation of posterity alone which must establish the true merit of works. Whatever eclat a writer may make during his life, whatever eulogies he may receive, we cannot conclude infallibly from this, that his works are excellent. Fausse beauties, novelty of style, and a particular taste or manner of judging, which happens to prevail at that time, may raise a writer into high credit and esteem; and, in the next age, when the eyes of men are opened, that which was the object of admiration shall be the object of contempt. We have a fine example of this in Ronfard, and his imitators; Du Bellay, Du Bartas, Desportes, who in the last age were admired by all the world, in this are read by nobody." An edition of Ronfard's works was published at Paris, 1609, folio: they have since been reprinted in 12mo.

ROOKE (Sir GEORGE,) who, as a naval officer, did his country the most signal services, was born in Kent, 1650, of an ancient and honourable family. His father qualified him by a proper education for a liberal profession; but was at last obliged to give way to his inclination to the navy. His first station was that of a reformade, from which his merit raised him by regular steps to be vice-admiral. and one of the council to prince George of Denmark, lord high admiral. He had the command of several expeditions in the reigns of William and Anne, in which his conduct and courage were eminently displayed. The former appeared in his behaviour on the Irish station, when he was sent as commodore with a squadron to assist in the reduction of that kingdom; in his wise and prudent management, when he preserved so great a part of the Smyrna fleet, which fortune had

had put into the hands of the French, who suffered themselves to be deprived of an immense booty by the superior skill of this admiral; but more particularly in the taking of Gibraltar, which was a project conceived and executed in less than a week, though it has since endured sieges of not only months but years continuance, and more than once baffled the united forces of France and Spain. Of his courage he gave abundant testimonies, but especially in burning the French ships at La Hogue, and in the battle of Malaga, where he behaved with all the resolution of a British admiral; and, as he was first in command, was first also in danger; and all times must preserve the memory of his glorious action at Vigo.

He was chosen in several parliaments the representative for Portsmouth; but, in that house, his free independent spirit did not recommend him much to ministerial favour. An attempt was made to ruin him in king William's esteem, and to get him removed from the admiralty-board: but that prince answered plainly, "I will not; Sir George Rooke served me faithfully at sea, and I will never displace him for acting as he thinks most for the service of his country in the house of commons:" an answer truly worthy of a British king, as it tends to preserve the freedom of our constitution, and the liberty of parliaments. In 1701, he voted for Mr. Harley to be speaker of the house of commons, in opposition to the court; which brought on him many severe reflections from the Whig party, and obscured all the great actions that he did. From this period, Burnet never mentions him without the utmost prejudice and partiality. In his relation of the Vigo enterprise, he says, he very *unwillingly* steered his course that way; and, without allowing the admiral any share of the honour of the action, only says, "the ships broke the boom, and forced the port," as if they had done it of their own heads, and Rooke had no concern in the matter. The taking of Gibraltar, an action in which the greatest bravery and military skill was shewn, he will have to be the effect of pure chance. Such was the prevalence of party spirit, that it obliged this brave commander to quit the service of his country, and to spend the latter part of his life in retirement. He was thrice married; and, by his second lady (Mrs. Luttrell) left one son.

He died Jan. 24, 1708-9, in his 58th year, and was buried in Canterbury cathedral, where a monument is erected to his memory. In his private life, he was a good husband, and a kind master, lived hospitably towards his neighbours, and left behind him a moderate fortune; so moderate, that, when he came to make his will, it surprized those who were present: but Sir George assigned the reason in a few words, "I do not leave much," said he, "but what I leave was honestly

honestly gotten; it never cost a sailor a tear, or the nation a farthing."

ROOKE (LAWRENCE), a celebrated English astronomer and geometrician, was born at Deptford in Kent, in 1623, and educated at Eton-school. From Eton he went to King's college, Cambridge; and, after taking his degree of master of arts, retired some time to the country. In 1650, he removed to Wadham-college, Oxford, principally as is said for the benefit of the company and conversation of Dr. Wilkins, Mr. Seth Ward, the astronomical professor, and lastly, to assist Mr. Boyle in his chemical observations and experiments. In 1652, he was chosen astronomical professor in Gresham-college; which, in 1655, he was permitted to change for the geometrical professorship. In this interval he published some observations on comets, and was very useful in bringing to perfection the first efforts to establish the Royal Society into a regular body. His principal character as a man was, that nobody knew more and spoke so little; and his aversion to controversy was so great, that, to avoid being the means of it, he refused making a will, giving what he had by word of mouth to Dr. Ward, bishop of Exeter. His writings were, "Observations on the Comet of 1652;" "Directions for Seamen going to the East and West Indies;" "A Method of observing the Eclipses of the Moon;" "A Discourse concerning the Observations of the Eclipses of the Satellites of Jupiter;" and lastly, "An Experiment made with Oil in a long Tube." By this last it appeared, that oil sunk when the sun shone out freely, and rose when it was clouded. Mr. Rooke died at his apartments in Gresham-college in 1662.

ROOME (EDWARD), the son of an undertaker for funerals in Fleet-street, was brought up to the law. In the notes to the "Dunciad," where he is introduced, he is said to have been a virulent party-writer, and to have offended Pope by some papers, called "Pasquin," wherein that gentleman was represented as guilty of malevolent practices with a great man (bishop Aiterbury), then under the prosecution of parliament. By the following epigram, he appears to have been more fortunate in conversation than in writing;

"You ask why Roome diverts you with his jokes,

"Yet, if he writes, is dull as other folks.

"You wonder at it—This, Sir, is the case,

"The jest is lost, unless he prints his face."

Mr. Roome, O&T. 18, 1728, succeeded his friend Horneck as solicitor to the treasury, and died Dec. 10, 1729. After his death, "The Jovial Crew," in which he received some assistance from the celebrated Sir William Young, was brought on the stage, 1731. This performance, with farther alterations,

tions, was revived and acted within a few years at Covent-Garden with amazing success.

ROSA (ALBA CARLERA), a celebrated Venetian lady, famous by her talents for painting in crayons and miniatures. Deprived of the liberty to study nature naked, as men do, one ought not to expect of female artists an extensive knowledge of the arts, to which that study is indispensably necessary. Rosalba being attached to crayons and miniatures, carried them to so high a degree of merit, that even the most celebrated men in that way have never surpassed her, nor very few equalled her: extreme correctness, and profound knowledge of design, not being so absolutely essential in those kinds as in history, she attained the end she proposed by the beauty of her colours. The purity and freshness of the *toncs* which she had skill to employ in her colours are admirable; and the fine facility, as well as the largeness of her manner, equal the greatest masters. She died in 1755, aged 85 years.

ROSCOMMON (WENTWORTH DILLON earl of), an English poet, was born in Ireland about 1623, while the government of that kingdom was under the first earl of Strafford. He was nephew to that earl; his father, Sir James Dillon, third earl of Roscommon, having married Elizabeth the youngest daughter of Sir William Wentworth, of Wentworth-Woodhouse, in the county of York, sister to the earl of Strafford. Hence lord Roscommon was christened Wentworth [A]. He was educated in the Protestant religion, his father (who died at Limerick in 1619) having been converted by abp. Usher from the communion of the church of Rome; and passed the years of his infancy in Ireland. He was brought over to England by his uncle, on his return from the government of Ireland [B], and placed at that nobleman's seat in Yorkshire, under the tuition of Dr. Hall, afterwards bishop of Norwich. By him he was instructed in Latin; and, without learning the common rules of grammar, which

[A] These circumstances were first pointed out by Mr. Nichols, in a note on his "Select Collection of Poets," vol. VI. p. 54. It had been generally said by preceding Biographers, that the earl sent for him "after the breaking out of the civil wars." But, if his lordship sent for him at all, it must have been at some earlier period; for he himself was beheld before the civil war can properly be said to have begun. No print of lord Roscommon is known to exist; though Dr. Chetwode, in a MS. life of him, says, that the print prefixed to his Poems (some edition

probably about the end of the last century) was very like him; and that he very strongly resembled his noble uncle. It is not generally known that all the particulars of lord Roscommon, related by Fenton, are taken from this Life by Chetwode, with which he was probably furnished by Mr. T. Baker, who left them with many other MSS. to the library of St. John's college, Cambridge. The Life of lord Roscommon is very ill-written, full of high-church cant and common-place observation.

he could never remember, attained to write in that language with classical elegance and propriety. When the cloud began to gather over England, and the earl of Strafford was singled out for an impeachment, he was, by the advice of Usher, sent to finish his education at Caen in Normandy, under the direction of the learned Bochart. After some years he travelled to Rome, where he grew familiar with the most valuable remains of antiquity, applying himself particularly to the knowledge of medals, which he gained to perfection; and he spoke Italian with so much grace and fluency, that he was frequently mistaken there for a native.

Soon after the Restoration, he returned to England, where he was graciously received by Charles II. and made captain of the band of pensioners. In the gaieties of that age, he was tempted to indulge a violent passion for gaming; by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A dispute with the lord privy seal, about part of his estate, obliging him to re-visit his native country, he resigned his post in the English court; and, soon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Catharine Phillips, in a letter to Sir Charles Cotterel, Dublin, Oct. 19, 1662, styles him "a very ingenious person, of excellent natural parts, and certainly the most hopeful young nobleman in Ireland." However, he still retained the same fatal affection for gaming; and, this engaging him in adventures, he was near being assassinated one night by three ruffians, who attacked him in the dark. But he defended himself with so much resolution, that he dispatched one of them, while a gentleman coming up disarmed another; and the third secured himself by flight. This generous assistant was a disbanded officer, of a good family and fair reputation; but whose circumstances were such, that he wanted even cloaths to appear decently at the castle. But his lordship, on this occasion, presenting him to the duke of Ormond, obtained his grace's leave to resign to him his post of captain of the guards: which for about three years the gentleman enjoyed; and upon his death the duke returned the commission to his generous benefactor.

The pleasures of the English court, and the friendships he had there contracted, were powerful motives for his return to London. Soon after he came, he was made master of the horse to the duchess of York; and married the lady Frances, eldest daughter of the earl of Burlington, who had before been the wife of colonel Courtney. He began now to distinguish himself by his poetry; and about this time projected a design, in conjunction with his friend Dryden, for refining and fixing the standard of our language. But this was entirely defeated
by

by the religious commotions that were then increasing daily; at which time the earl took a resolution to pass the remainder of his life at Rome—telling his friends, “it would be best to sit at to the chimney when the chamber smoked.” Amidst these afflictions being seized with the gout, he was so impatient of hindrance or of pain, that he submitted himself to a French empiric, who is said to have repelled the disease into his bowels. At the moment in which he expired he uttered, with an energy of voice that expressed the most fervent devotion, two lines of his own version of “*Dies Iræ*.”

“My God, my Father, and my Friend,

“Do not forsake me in my end.”

He died Jan. 17, 1684; and was buried with great pomp in Westminster-abbey.

His poems, which are not numerous, are in the body of English poetry collected by Dr. Johnson. His “*Essay on Translated Verse*,” and his translation of “*Horace’s Art of Poetry*,” have great merit. Waller addressed a poem to his lordship upon the latter, when he was 75 years of age. “In the writings of this nobleman we view,” says Fenton, “the image of a mind naturally serious and solid; richly furnished and adorned with all the ornaments of art and science; and those ornaments unaffectedly disposed in the most regular and elegant order. His imagination might probably have been more fruitful and sprightly, if his judgement had been less severe; but that severity (delivered in a masculine, clear, succinct style) contributed to make him so eminent in the didactical manner, that no man, with justice, can affirm he was ever equalled by any of our nation, without confessing at the same time that he is inferior to none. In some other kinds of writing his genius seems to have wanted fire to attain the point of perfection; but who can attain it? He was a man of an amiable composition, as well as a good poet; as Pope, in his ‘*Essay on Criticism*,’ had testified in the following lines:

——Roscommon not more learn’d than good,
With manners generous as his noble blood;
To him the wit of Greece and Rome was known,
And every author’s merit but his own.”

We must allow of Roscommon, what Fenton has not mentioned so distinctly as he ought, and, what is yet very much to his honour, that he is perhaps the only correct writer in verse before Addison; and that, if there are not so many or so great beauties in his compositions as in those of some contemporaries, there are at least fewer faults. Nor is this his highest praise; for, Pope has celebrated him as the only moral writer of king Charles’s reign:

“Unhappy

“ Unhappy Dryden ! in all Charles’s days,
 “ Roscommon only boasts unspotted lays.”

Of Roscommon’s works, the judgement of the public seems to be right. He is elegant, but not great ; he never labours after exquisite beauties, and he seldom falls into gross faults. His versification is smooth, but rarely vigorous, and his rhymes are remarkably exact. He improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature. ⑤

ROSINUS (JOHN), a German, learned in antiquities, was born at Eisenach in Thuringia about 1550. He was educated in the university of Jena ; in 1579, became sub-rector of a school at Ratibon ; and, afterwards was chosen minister of a Lutheran church at Wickerstadt, in the duchy of Weimar. In 1592, he was called to Naumburg in Saxony, to be preacher at the cathedral-church ; and there continued till 1626, when the plague, seizing the town, carried him off. He was a very learned man, and the author of some works ; the principal of which is, “ *Antiquitatum Romanarum libri decem*,” printed first at Basil in 1583, folio. It is a very useful work, and has gone through several editions ; the latter of which have large additions by Dempster. That of Amsterdam, 1685, in 4to, is printed with an Elzevir letter, upon a good paper, and has the following title : “ *Joannis Rosini Antiquitatum Romanarum corpus absolutissimum. Cum notis doctissimis ac locupletissimis Thomæ Dempsteri J. C. Huic postremæ editioni accuratissimæ accesserunt Pauli Manutii libri II. de Legibus & de Senatu, cum Andreæ Schotti Electis. 1. De Priscis Romanis Gentibus ac Familiis. 2. De Tribubus Rom. xxxv. Rusticis atque Urbanis. 3. De ludis festisque Romanis ex Kalendario Vetere. Cum Indice locupletissimo, & æneis figuris accuratissimis.*”

ROSS (ALEXANDER). He was born at Aberdeen in 1640, and educated in St. Salvador’s college, in the university of St. Andrew. In 1670, he was presented to the church of Perth, and went through a variety of other preferments till 1686, when he was promoted to the bishopric of Edinburgh. Upon the arrival of the prince of Orange 1688, he was sent up to London, in the name of the Scottish episcopal clergy ; but his attachment to the exiled family deprived him of all his emoluments, and made way for the establishment of Presbytery in Scotland. He spent the remainder of his days at Edinburgh, where he died in 1720, aged 80. He was the author of several polemical tracts, but few of them are much regarded.

He

He is perhaps better known by the two humorous lines in *Hudibras*, than by his works :

“ ———a sage philosopher,
“ Who had read Alexander Ross over.”

ROUSE (JOHN), an English antiquarian, and author of the “ *Antiquities of Warwick;*” “ *A Chronicle of the Kings of England;*” and, “ *A History of the two Universities;*” was a native of the city of Warwick. He spent much of his time at a place called Guy's Cliff, a delightful place within a mile of Warwick. He is said to have been a good limner. He died 1491,

ROUSSEAU (JOHN BAPTIST), an illustrious French poet, was born at Paris in 1669: he was the son of a shoemaker, but by his fine talents and his works acquired a quality superior to that which he had by birth. His father, however, being a man of substance, gave him as good an education as he could; and Rousseau soon shewed himself worthy of it. He discovered early a turn for poetry; and, at twenty, was distinguished for some little productions in this way, full of elegance, taste, and spirit. In 1688, he attended M. de Bonrepos as page in his embassy to the court of Denmark; and passed thence to England with marshal Tallard in quality of secretary. Nevertheless, he had so little of avarice and ambition in his nature, that he had no notion at all of making a fortune; and he actually refused some places which his friends had procured for him. In 1701, he was admitted into the academy of inscriptions and belles lettres. He had now obtained the reputation of a poet of the first rank, expected a place in the French academy, and was in hopes of obtaining Boileau's pension, which was going to be vacant; when an affair broke out, which obliged him to quit his country, and embittered his whole life afterwards with misfortunes. It is impossible for us in England to clear this affair up: it never was cleared up even at Paris; nor are the French agreed about it to this day. All that appeared is this. Some verses full of reflections, and of a very exceptionable nature, were produced as Rousseau's. Rousseau denied that they were his, but maintained them to be forgeries, contrived for his ruin by those who envied and hated him. He was tried in form; and, by an arrest of parliament in 1712, banished the kingdom for ever. Voltaire, who certainly has not shewn himself well affected to this poet, yet expresses himself thus upon the affair of his banishment; “ Those couplets, which were the cause of his banishment, and are like several which he owned, must either be imputed to him, or the two tribunals, which pronounced sentence upon him, must be dishonoured.

Not

Not that two tribunals, and even more numerous bodies, may not unanimously commit very great acts of injustice, when a spirit of party prevails. There was a violent party against Rousseau."

He withdrew to Switzerland, where he found a protector in the count de Luc, the French ambassador to the Helvetic body; who carried him to Baden, and introduced him to prince Eugene, who was there. He continued with the prince till the conclusion of the peace at Baden; and then, accompanying him to Vienna, was introduced by him to the emperor's court. He continued here three years, at the end of which he might have returned to his own country, some powerful friends offering to procure letters of grace for recalling him: but he answered, "that it did not become a man, unjustly oppressed, to seal an ignominious sentence by accepting such terms; and that letters of grace might do well enough for those that wanted them, but certainly not for him who only desired justice." He was afterwards at Brussels, and in 1721 went over to London; where he printed a collection of his poems, in 2 vols. 4to. The profits hence arising put his finances into good condition; but, placing his money with the emperor's company at Ostend, which failed soon after, he was reduced to the necessity of relying upon private benefactions. The duke of Arenberg gave him the privilege of his table at Brussels; and, when this nobleman was obliged to go to the army in Germany in 1733, he settled on him a handsome pension, and assigned him an apartment in his castle of Euguën near Brussels. Rousseau, losing afterwards the good graces of the duke of Arenberg, as he had before lost those of prince Eugene, for he does not seem to have been happily formed for dependence, listened at length to proposals of returning to France, and for that purpose went incognito to Paris in 1739. He stayed there some little time; but, finding his affairs in no promising train, set out for Brussels. He continued some time at the Hague, where he was seized with an apoplexy; but recovered so far as to be removed to Brussels, where he finished his unfortunate life, March 17, 1741. He declared upon his death-bed, as he had declared to Rollin at Paris a little before, that he was not the author of the verses which occasioned his banishment; and, as he had always a strong sense of religion, one knows not how to disbelieve him.

His executor, conformably to his intentions, gave a complete and beautiful edition of his works at Paris, 1743, in 3 vols. 4to, and also in 4 vols. 12mo. They contain odes, epistles, epigrams, and comedies, in verse; and a collection of letters, in prose. Voltaire, who is not supposed to have done

justice to Rousseau, owns, however, that "his odes are beautiful, diversified, and abound with images; that, in his hymns, he equals the harmony and devotion observable in the spiritual songs of Racine; and that his epigrams are finished with greater care than those of Marot. He was not," continues the critic, "so successful in operas, which require sensibility; nor in comedies, which cannot succeed without gaiety. In both these qualities he was deficient; and therefore failed in operas and comedies, as being foreign to his genius."

ROUSSEAU (JOHN JAMES), an excentric genius of our own times, has enabled us to give an account of him by a publication which himself left behind him, under the title of "*Les Confessions de J. J. Rousseau, suivies des Réveries du Promeneur Solitaire*, 2 Tomes. Geneve, 1783," 8vo. He was born at Geneva in 1711. his parents were, Isaac Rousseau, an ingenious watch-maker; and Susannah Bernard, the daughter of a clergyman, who was more rich than her husband (he having fifteen brothers and sisters). She had also wisdom and beauty, so that she was no easy prize. But a love, which commenced in their childhood, at length, after many difficulties, produced a happy marriage. And at the same time his mother's brother, Gabriel, an engineer, married one of his father's sisters. After the birth of one son, his father went to Constantinople, and was watch-maker to the seraglio; and ten months after his return our author was born, infirm and sickly, and cost his mother her life. The sensibility, which was all that his parents left him, constituted (he says) their happiness, but occasioned all his misfortunes. He was "born almost dying," but was preserved and reared by the tenderness of an aunt (his father's sister), still living at the age of 80. He remembers not how he learned to read, but only recollects that his first studies were some Romances left by his mother, which engaged his father, as well as himself, whole nights, and gave him a very early knowledge of the passions, and also wild and romantic notions of human life. The romances ended with the summer of 1719. Better books succeeded, furnished by the library of his mother's father, viz. "*Le Sueur's History of the Church and the Empire*;" "*Bossuet's Discourses on Universal History*;" "*Plutarch's Lives*;" "*Nani's History of Venice*;" "*Ovid's Metamorphoses*;" "*La Bruyere*;" "*Fontenell's Worlds and Dialogues of the Dead*;" and some volumes of "*Moliere*." Of these "*Plutarch*" was his favourite; and he soon preferred Agesilaus, Brutus, and Aristides, to Oroondates, Artamenes, and Juba; and to these lives, and the conversations that they occasioned with his father, he imputes that free and republican spirit,

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that fierce and intractable character, which ever after was his torment. His brother, who was seven years older, and followed his father's business, being neglected in his education, behaved so ill, and was so incorrigible, that he fled into Germany, and was never heard of afterwards. On the contrary, the utmost attention was bestowed on John James, and he was almost idolised by all. Yet he had (he owns) all the faults of his age; he was a prater, a glutton, and sometimes a liar; he stole fruit, sweetmeats, and victuals; but he never delighted in being mischievous or wasteful, in accusing others, or in tormenting poor animals. He relates, however, a nasty trick he played one Madame Clot while she was at prayers, which still diverts him, because "she was the most fretful old woman he ever knew." His "taste or rather passion, for music" he owed to his aunt Susan, who sang most sweetly; and he paints her in most pleasing colours. A dispute, which his father had with a French captain obliging him to quit Geneva, our author was left under the care of his uncle Bernard, then employed on the fortifications, who having a son of the same age, these cousins were boarded together at Bossey, at M. Lamercier's, a clergyman, to learn Latin, and all the trifles comprised under the name of education. In this village he passed two happy years, and formed an affectionate friendship with his cousin Bernard. A slight offence, the breaking the teeth of a comb, with which he was charged, but denied it, and of which now, fifty years after, he avows his innocence, but for which he was severely punished, and a like chastisement, which, for a like offence, was also unjustly inflicted on his cousin, gave them at last a distaste for this paradise, and great pleasure in being removed from it. This incident made a deep and lasting impression upon him, as did another about planting a willow and a walnut tree, for which we must refer to the work. At his return to Geneva he continued two or three years with his uncle, losing his time, it not being determined whether he should be a watch-maker, an attorney, or a minister. To the last he was most inclined, but that the small remains of his mother's fortune would not admit. In the mean time he learned to draw, for which he had a taste, and read "Euclid's Elements" with his cousin. Thus they led an idle but not a vicious life, making cages, flutes, shuttle-cocks, drums, houses, cross-bows, and puppets, imitating Punch, acting plays, and at last making sermons. He often visited his father, who was then settled at Nyon, a small town in the country of Vaud, and there he recounts two amours (as he calls them) that he had, at the age of eleven, with two grown misses, whom he archly describes. At last he was placed with M. Massiron, register of the city, to learn his business; but being by him soon

dismissed for his stupidity, he was bound apprentice, not, however, to a watch-maker, but to an engraver, a brutal wretch, who not only treated him most inhumanly, but taught him to lie, to be idle, and to steal. Of the latter he gives some instances. In his 16th year, having twice on a Sunday been locked out of the city-gates, and being severely threatened by his master if he stayed out a third time, by an unlucky circumstance this event happening, he swore never to return again, sending word privately to his cousin Bernard of what he proposed, and where he might once more see him; which, however, he did, not to dissuade him, but to make some presents. They then parted with tears, but never met or corresponded more, "which was a pity, as they were made to love each other." Rousseau here stops to reflect on what would have been his fate if he had fallen into the hands of a better master. He then proceeds. At Confignon, in Savoy, two leagues from Geneva, he had the curiosity to see the Rector, M. de Pontverre, a name famous in their history, and accordingly went to visit him, and was well received and regaled with such a good dinner as prevented his replying to his host's arguments in favour of holy mother Church, and against the heresy of Geneva. Instead of sending him back to his family, this devout priest endeavoured to convert him, and recommended him to Mad. de Warens, a good charitable lady, lately converted, at Annecy, who had quitted her husband, her family, her country, and her religion, for a pension of 1500 Piedmontese livres, allowed her by the king of Sardinia. He arrives at Annecy on Palm-Sunday, 1728; he sees Madam de Warens. This epocha of his life determined his character. He was then in the middle of his 16th year; though not handsome, he was well made, had black hair, and small sparkling eyes, &c. charms, of which, unluckily, he was not unconscious. The lady too, who was then 28, being born within the century, he describes as being highly agreeable and engaging, and having many personal charms, although her size was small, and her stature short. Being told she was just gone to the Cordeliers church, he overtook her at the door, was struck with her appearance, so different from that of the old crabbed devotee which he had imagined, and was instantly profelyted to her religion. He gave her a letter from M. de Pontverre, to which he added one of his own. She glanced at the former, but read the latter, and would have read it again, if her servant had not reminded her of its being church-time. She then bade John James go to her house, ask for some breakfast, and wait her return from mass. Her accomplishments he paints in brilliant colours; considers her as a good Catholic; and, in short, at first sight, was inspired by her
with

with the strongest attachment, and the utmost confidence. She kept him to dinner, and then, enquiring his circumstances, urged him to go to Turin, where, in a seminary for the instruction of catechumens, he might be maintained till his conversion was accomplished; and engaged also to prevail on M. de Bernet, the titular bishop of Geneva, to contribute largely to the expence of his journey. This promise she performed. He gave his consent, being desirous of seeing the capital, and of climbing the Alps. She also reinforced his purse, gave him privately ample instructions; and, entrusting him to the care of a countryman and his wife, they parted on Ath-Wednesday. The day after, his father came in quest of him, accompanied by his friend M. Rixal, a watch-maker, like himself, and a good poet. They visited Madam de Warens, but only lamented with her, instead of pursuing and overtaking him, which they might, they being on horseback, and he on foot. His brother had been lost by a like negligence. Having some independent fortune from their mother, it seemed as if their father connived at their flight in order to secure it to himself, an idea which gave our author great uneasiness. After a pleasant journey with his two companions, he arrived at Turin, but without money, cloaths, or linen. His letters of recommendation admitted him into the seminary, a course of life, and a mode of instruction, with which he was soon disgusted. In two months, however, he made his abjuration, was baptized at the cathedral, absolved of heresy by the inquisitor, and then dismissed, with about 20 livres in his pocket; thus, at once, made an apostate and a dupe, with all his hopes in an instant annulled. After traversing the streets, and viewing the buildings, he took at night a mean lodging, where he continued some days. To the king's chapel, in particular, he was frequently allured by his taste for music, which then began to discover itself. His purse, at last, being almost exhausted, he looked out for employment, and at last found it, as an engraver of plate, by means of a young woman, Madam Basile, whose husband, a goldsmith, was abroad, and had left her under the care of a clerk, or an *Ægisthus*, as Rousseau styles him. Nothing, he declares, but what was innocent, passed betwixt him and this lady, though her charms made great impression on him; and soon after, her husband returning, and finding him at dinner with her confessor, the clerk, &c. immediately dismissed him the house. His landlady, a soldier's wife, after this, procured him the place of footman to the Countess Dowager of Vercullis, whose livery he wore; but his business was to write the letters which she dictated, a cancer in her breast preventing her writing them herself;

letters (he says) equal to those of Madam de Sevigné. This service terminated, in three months, with his lady's death, who left him nothing, though she had great curiosity to know his history, and to read his letters to Madam de Warens. He saw her expire with many tears—her life having been that of a woman of wit and sense, her death being that of a sage. Her heir and nephew, the Count de la Roque, gave him 30 livres and his new cloaths; but, on leaving this service, he committed, he owes, a diabolical action, by falsely accusing Marion, the cook, of giving him a rose-coloured silver ribbon belonging to one of the chamber-maids, which was found upon him, and which he himself had stolen. This crime which was an insupportable load on his conscience (he says) all his life after, and which he never avowed before, not even to Madam de Warens, was one principal inducement to his writing his “Confessions,” and he hopes, “has been expiated by his subsequent misfortunes, and by forty years of rectitude and honour in the most difficult situations.” On leaving this service, he returned to his lodgings, and, among other acquaintances that he had made, often visited M. Gaimé, a Savoyard abbé, the original of the “Savoyard Vicar,” to whose virtuous and religious instructions he professes the highest obligations. The Count de la Roque, though he neglected to call upon him, procured him, however, a place with the Count de Gouvion, an equerry to the queen, where he lived much at his ease, and out of livery. Though happy in this family, being favoured by all, frequently waiting on the Count's beautiful grand-daughter, honoured with lessons by the Abbé, his younger son, and having reason to expect an establishment in the train of his eldest son, ambassador to Venice, he absurdly relinquished all this by obliging the Count to dismiss him for his attachment to one of his countrymen, named Bacle, who inveigled him to accompany him in his way back to Geneva; and an artificial fountain, which the Abbé de Gouvion had given him, helped, as their purse was light, to maintain them till it broke. At Annecy he parted with his companion, and hastened to Madam de Warens, who, instead of reproaching, lodged him in her best chamber, and “Little One” (*Petit*) was his name, and “Mama” hers. There he lived most happily and innocently, he declares, till a relation of “Mama,” a M. d'Aubonne, suggested that John-James was fit for nothing but the priesthood, but first advised his completing his education by learning Latin. To this the bishop not only consented, but gave him a pension. Reluctantly he obeyed, carrying to the seminary of St. Lazarus no book but Clerambault's cantatas, learning nothing there but one of his
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airs, and therefore being soon dismissed for his insufficiency. Yet Madam de Warens did not abandon him. His taste for music then made them think of his being a musician, and boarding for that purpose with M. le Maitre, the organist of the cathedral, who lived near "Mama," and presided at her weekly concerts. There he continued for a year, but his passion for her prevented his learning even music. Le Maitre, disgusted with the Chapter, and determined to leave them, was accompanied in his flight, as far as Lyons, by John-James; but, being subject to fits, and attacked by one of them in the streets, he was deserted in distress by his faithless friend, who turned the corner, and left him. This is his third painful "Confession." He instantly returned to Annecy and "Mama;" but she, alas! was gone to Paris. After this, he informs us of the many girls that were enamoured of him; of his journey with one of them, on foot, to Fribourg; of his visiting his father, in his way, at Nion; and of his great distress at Lausanne, which reduced him to the expedient of teaching music, which he knew not, saying he was of Paris, where he had never been, and changing his name to Vouffore, the anagram of Rousseau. But here his ignorance and his imprudence exposed him to public shame, by his attempting what he could not execute. Being thus discomfited, and unable to subsist at Lausanne, he removed to Neuchâtel, where he passed the winter. There he succeeded better, and, at length, by teaching music, insensibly learned it.

At Boudry, accidentally meeting a Greek bishop, Archimandrite of Jerusalem, who was making a collection in Europe to repair the holy sepulchre, our adventurer was prevailed on to accompany him as his secretary and interpreter; and, in consequence, travelled, alms-gathering, through Switzerland; harangued the senate of Berne, &c.; but, at Solcurre, the French ambassador, the marquis de Bonac, having made him discover who he was, detained him in his service, without allowing him even to take leave of his "poor Archimandrite," and sent him (as he desired) to Paris, to travel with the nephew of M. Goddard, a Swiss colonel in the French service. This fortnight's journey was the happiest time of his life. In his ideas of the magnificence of Paris, Versailles, &c. he greatly mistook. He was also much flattered and little served. Colonel Goddard's proposals being very inadequate to his expectations, he was advised to decline accepting them. Hearing that his dear "Mama" had been gone two months to Savoy, Turin, or Switzerland, he determined to follow her; and, on the road, sent by the post a paper of satirical verses, to the old avaricious

colonel, the only satire that he ever wrote. At Lyons he visited Mademoiselle du Chatelet, a friend of Madam de Warens; but whether that lady was gone to Savoy or Piedmont, she could not inform him. She urged him, however, to stay at Lyons till she wrote and had an answer, an offer which he accepted, although his purse was almost exhausted, and he was often reduced to lie in the streets, yet without concern or apprehension, choosing rather to pay for bread than a lodging. At length, M. Rolichon, an Antonian, accidentally hearing him sing in the street a cantata of Batifol, employed him some days in copying music, fed him well, and gave him a crown, which, he owns, he little deserved, his transcripts were so incorrect and faulty. And, soon after, he heard news of "Mama," who was at Chambery, and received money to enable him to join her. He found her constant and affectionate, and she immediately introduced him to the Intendant, who had provided him the place of a secretary to the commissioners appointed by the king to make a general survey of the country, a place which, though not very lucrative, afforded him an honourable maintenance for the first time in his life. This happened in 1732, he being then near 21. He lodged with "Mama," in whose affection, however, he had a formidable rival in her steward, Claude Anet; yet they all lived together on the best terms. The succeeding eight or nine years, viz. till 1741, when he set out for Paris, had few or no events. His taste for music made him resign his employment for that of teaching that science; and several of his young female scholars (all charming) he describes and introduces to his readers. To alienate him from other seducers, at length his "Mama" (he says) proposed to him being his mistress, and became so; yet sadness and sorrow embittered his delights; and, from the maternal light in which he had been accustomed to view this philosophical lady, who sinned, he adds, more through error than from passion, he deemed himself incestuous. And let it be remembered that she had a husband, and had had many other gallants. Such is his "good-hearted" heroine, the Aspasia of his Socrates, as he calls her, and such was he. This is another of his "Confessions." Thus Madam de Warens, Rousseau, and Anet, lived together in the most perfect union, till a pleurisy deprived him of the latter. In consequence of the loss of this good manager, all her affairs were soon in the utmost disorder, though John-James succeeded to the stewardship, and though he pawned his own credit to support hers. Determining now to compose, and, for that purpose, first to learn, music, he applied, for that purpose, to the Abbé Blanchard, organist of the cathedral of

of Besançon. But, just as they were going to begin, he heard that his portmanteau, with all his cloaths, was seized at Rouffes, a French custom-house on the borders of Switzerland, because he had accidentally, in a new waistcoat-pocket, a Jansenist parody of the first scene of Racine's *"Mithridates,"* of which he had not read ten lines. This loss made him return to Chambéry, totally disappointed, and resolved, in future, to attach himself solely to "Mama," who, by degrees, reinstated his wardrobe. And still continuing to study Rameau, he succeeded, at last, in some compositions, which were much approved by good judges, and thus did not lose his scholars. From this era he dates his connection with his old friend Gauffecourt, an amiable man, since dead, and M. de Conzie, a Savoyard gentleman, then living. The extravagance of his mistress, in spite of all his remonstrances, made him absent himself from her, which increased their expences, but at the same time procured him many respectable friends, whom he names. His uncle Bernard was now dead in Carolina, whither he went in order to build Charles-Town, as was his cousin, in the service of the king of Prussia. His health at this time visibly, but unaccountably, declined. "The sword cut the scabbard." Besides his disorderly passions, his illness was partly occasioned by the fury with which he studied chess, shutting himself up, for that purpose, whole days and nights, till he looked like a corpse, and partly by his concern and anxiety for Madam de Warens, who, by her maternal care and attention, saved his life. Being ordered by her to drink milk in the country, he prevailed on her to accompany him, and, about the end of the summer of 1736, they settled at Charmettes, near the gate of Chambéry, but solitary and retired, in a house whose situation he describes with rapture. "Moments dear and regretted." However, not being able to bear milk, having recourse to water, which almost killed him, and leaving off wine, he lost his appetite, and had a violent nervous affection, which, at the end of some weeks, left him with a beating of his arteries, and tingling in his ears, which have lasted from that time to the present, 30 years after, and, from being a good sleeper, he became sleepless, and constantly short-breathed. "This accident, which might have destroyed his body, only destroyed his passions, and produced a happy effect on his soul." "Mama" too, he says, was religious; yet, though she believed in purgatory, she did not believe in hell. The summer passed amidst their garden, their pigeons, their cows, &c.; the autumn in their vintage and their fruit-gathering; and in the winter they returned, as from exile, to town. Not thinking that he should live
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till spring, he did not stir out, nor see any one but Madame de Warens and M. Salomon, their physician, an honest man, and a great Cartesian, whose conversation was better than all his prescriptions. In short, John-James studied hard, recovered, went abroad, saw all his acquaintance again, and, to his great surprise and joy, beheld the buds of the spring, and went with his mistress again to Charinettes. There, being soon fatigued with digging in the garden, he divided his time between the pigeon-house (so taming those timid birds as to induce them to perch on his arms and head), beehives, and books of science, beginning with philosophy, and proceeding to elementary geometry, Latin (to him, who had no memory, the most difficult), history, geography, and astronomy. One night, as he was observing the stars in his garden, with a planisphere, a candle secured in a pail, a telescope, &c. dressed in a flapped hat, and a wadded *pet-en-l'air* of "Mama's," he was taken by some peasants for a conjurer. In future, he observed without a light, and consulted his planisphere at home. The writings of Port-Royal and of the Oratory had now made him half a Jansenist. But his confessor and another Jesuit set his mind at ease, and he had recourse to several ridiculous expedients to know whether he was in a state of salvation. In the mean time, their rural felicity continued, and, contrary to his advice, Madame de Warens became by degrees a great farmer, of which he foresaw ruin must be the consequence.

In the ensuing winter he received some music from Italy, and, being now of age, it was agreed that he should go in the spring to Geneva, to demand the remains of his mother's fortune. He went accordingly, and his father came also to Geneva, undisturbed, his affair being now buried in oblivion. No difficulty was occasioned by our author's change of religion; his brother's death not being legally proved, he could not claim his share, and therefore readily left it to contribute towards the maintenance of his father, who enjoyed it as long as he lived. At length he received his money, turned part of it into livres, and flew with the rest to "Mama," who received it without affectation, and employed most of it for his use. His health, however, decayed visibly, and he was again horribly oppressed with the vapours. At length his researches into anatomy made him suspect that his disorder was a polypus in the heart. Salomon seemed struck with the same idea. And having heard that M. Fizes, of Montpellier, had cured such a polypus, he went immediately to consult him, assisted by the supply from Geneva. But two ladies, whom he met at Monsans, especially the elder, Mad. N. at once banished his fever, his vapours, his polypus, and all his

his palpitations, except those which she herself had excited, and would not cure. Without knowing a word of English, he here thought proper to pass for an Englishman and a Jacobite, and called himself Mr. Dudding. Leaving the other lady at Romans, with Madam N. and an old sick marquis, he travelled slowly and agreeably to Saint Ma cellin, Valence, Montelimar (before which the marquis left them), and at length, after having agreed to pass the winter together, these lovers (for such they became) parted with mutual regret. Filled with the ideas of Madam N. and her daughter, whom she idolised, he mused from Pont St. Esprit to Remoulin. He visited Pont-du-Gard, the first work of the Romans that he had seen, and the Arena of Nîmes, a work still more magnificent; in all these journeys forgetting that he was ill till he arrived at Montpellier. From abundant precaution he boarded with an Irish physician, named Fitz-Moris, and consulted M^r Fizes, as Madam N. had advised him. Finding that the doctors knew nothing of his disorder, and only endeavoured to amuse him and make him "swallow his own money," he left Montpellier at the end of November, after six weeks or two months stay, leaving twelve louis there for no purpose, save for a course of anatomy, just begun under M. Fitz-Moris, but which the horrible stench of dissected bodies rendered insupportable. Whether he should return to "Mama," or go (as he had promised) to Madam N. was now the question. Reason, however, here turned the scale. At Pont St. Esprit he burnt his direction, and took the road to Chambery, "for the first time in his life indebted to his studies, preferring his duty to pleasure, and deserving his own esteem." At his return to Madam de Warens, he found his place supplied by a young man of the Pays de-Vaud, named Vintzenried, a journey-man barber, whom he paints in the most disgusting colours. This name not being noble enough, he changed it for that of M. de Courtilles, by which he was afterwards known at Chambery, and in Maurienne, where he married. He being every thing in the house, and Rousseau nothing, all his pleasures vanished like a dream, and at length he determined to quit this abode, once so dear, to which his "Mama" readily consented. And being invited to educate the children of M. de Malby, Grand Provost of Lyons, he set out for that city, without regretting a separation of which the sole idea would formerly have been painful as death to them both. Unqualified for a preceptor, both by temper and manners, and much disgusted with his treatment by the Provost, he quitted his family in about a year; and, sighing for Madam de Warens, flew once more to throw himself at her feet. She received him with good-nature,

nature, but he could not recover the past. His former happiness, he found, was dead for ever. He continued there, however, still foreseeing her approaching ruin, and the leisure of her pension; and, to retrieve her affairs, forming castles in the air, and having made an improvement (as he thought) in musical notes, from which he had great expectations, he sold his books, and set out for Paris, to communicate his scheme to the Academy.

“Such (he concludes) have been the errors and the faults of my youth. I have given a history of them with a fidelity with which my heart is satisfied. If, in the sequel, I have honoured my mature age with some virtues, I should have told them as frankly, and such was my design—But I must stop here. Time may undraw the curtain. If my memoir reaches posterity, one day or other it will perhaps learn what I had to say. Then it will know why I am silent.”

An account of the last moments of this celebrated man may be an acceptable addition to his life. He rose in perfect health, to all appearance, on Thursday morning at five o'clock (his usual hour in summer), and walked with a young pupil, son to the marquis de Girardin, lord of Ermenonville in France. About seven he returned to his house alone, and asked his wife if breakfast was ready. Finding it was not, he told her he would go for some moments into the wood, and desired her to call him when breakfast was on the table. He was accordingly called, returned home, drank a dish of coffee, went out again, and came back a few minutes after. About eight, his wife went down stairs to pay the account of a smith; but scarcely had she been a moment below, when she heard him complain. She returned immediately, and found him sitting on a chair, with a ghastly countenance, his head reclining on his hand, and his elbow sustained by a desk. “What is the matter, my dear friend,” said she, “are you indisposed?” “I feel,” answered he, “a painful anxiety, and the keen pains of a colic.” Upon this Mrs. Rousseau left the room, as if she intended to look for something, and sent to the castle an account of her husband's illness. The Marchioness, on this alarming news, ran with the utmost expedition to the cottage of the philosopher; and, that she might not alarm him, she said she came to enquire whether the music that had been performed during the night in the open air before the castle, had not disturbed him and Mrs. Rousseau.—The philosopher replied, with the utmost tranquillity of tone and aspect, “Madam I know very well that it is not any thing relative to music that brings you here:—I am very sensible of your goodness:—but I am much out of order, and I beg it as a favour that you will leave me

alone with my wife, to whom I have a great many things to say at this instant." Madam de Girardin immediately withdrew. Upon this, Rousseau desired his wife to shut the door, to lock it on the inside, and to come and sit by him. "I shall do so, my dear friend," said she; "I am now sitting beside you—how do you find yourself?"

Rousseau. "I grow worse—I feel a chilly cold—a shivering over my whole body—give me your hands, and see if you can warm me—Ah!—that gentle warmth is pleasing—but the pains of the colic return—they are very keen."

Mrs. Rousseau. "Do not you think, my dear friend, that it would be proper to take some remedy to remove these pains?"

Rousseau. "My dear—be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of that field—how beautiful it is! how pure the air! how serene the sky!—What grandeur and magnificence in the aspect of nature!"

Mrs. Rousseau. "But, my good friend, why do these objects affect you so particularly at present?"

Rousseau. "My dear—It was always my earnest desire that it would please God to take me out of the world before you—my prayer has been heard—and my wish will soon have its accomplishment.—Look at that sun, whose smiling aspect seems to call me hence!—There is my God—God himself—who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy, at last, that eternal and unalterable tranquillity, which I have so long and so ardently panted after.—My dear spouse—do not weep—you have always desired to see me happy. I am now going to be truly so!—Do not leave me: I will have none but you to remain with me—you, alone, shall close my eyes."

Mrs. Rousseau. "My dear—my good friend—banish those apprehensions—and let me give you something—I hope that this indisposition will not be of a long continuance!"

Rousseau. "I feel in my breast something like sharp pins, which occasions violent pains—My dear—if I have ever given you any uneasiness and trouble, or exposed you, by our conjugal union, to misfortunes, which you would otherwise have avoided, I hope you will forgive me."

Mrs. Rousseau. "Alas! my dear friend, it is rather my duty to ask your pardon for any uneasy moments you may have suffered on my account, or through my means."

Rousseau. "Ah! my dear, how happy a thing is it to die, when one has no reason for remorse or self-reproach!—Eternal Being! the soul that I am now going to give thee
back,

back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!—My dear—I have found in the marquis of Girardin and his lady the marks of even parental tenderness and affection:—tell them that I revere their virtues, and that I thank them, with my dying breath, for all the proofs I have received of their goodness and friendship:—I desire that you may have my body opened immediately after my death, and that you will order an exact account to be drawn up of the state of its various parts:—tell Monsieur and Madame de Girardin, that I hope they will allow me to be buried in their gardens, in any part of them that they may think proper.”

Mrs. Rousseau. “How you afflict me—my dear friend! I intreat you, by the tender attachment you have always professed for me, to take something.”

Rousseau. “I shall—since you desire it—Ah! I feel in my head a strange motion!—a blow which—I am tormented with pains—Being of Beings! God! (here he remained for a considerable time with his eyes raised to heaven)—my dear spouse! let me embrace you!—help me to walk a little.”

Here his extreme weakness prevented his walking without help; and Mrs. Rousseau being unable to support him, he fell gently on the floor, where, after having remained for some time motionless, he sent forth a deep sigh, and expired. Four and twenty hours after his decease, his body was opened, in presence of a competent number of witnesses; and an inquest being held by the proper officers, the surgeons declared upon oath, that all the parts of the body were sound, and that a ferous apoplexy, of which palpable marks appeared in the brain, was the cause of his death. The Marquis de Girardin ordered the body to be embalmed; after which it was laid in a coffin of oak, lined with lead, and was buried in the isle of Poplars, which is now called Elysium. The spot is charming, and looks like an enchanted region: it is of an oval form, fifty feet in length, and thirty-five in breadth. The water which surrounds it flows in a silent stream, and the wind seems unwilling to ruffle its surface, or to augment its motion, which is almost imperceptible. The small lake, that is formed by this gentle current, is surrounded by hillocks, which separate it from the other parts of nature, and shed on this retreat a mysterious kind of silence, that diffuses through the mind of the spectator a melancholy propensity of the humane kind. These hillocks are covered with trees, and are terminated at the margin of the lake by solitary paths, which are now and will be long frequented by sentimental visitors, casting a pensive look towards Elysium.

We shall dismiss this extraordinary character by observing, that in his "Confessions" all the disguises with which pride, hypocrisy, self-love, and shame, had wound round the human heart, are removed, and all its secret recesses are laid open to the eye. What a strange mixture was this John-James of good and evil, of sublimity and littleness, of penetration and simplicity! How happily did his days pass when he was a stranger to fame and honour! But when his works had drawn those ideal blessings towards him, into what a depth of misery do we behold him plunged! The most eager and unsuccessful candidate for literary reputation would not exchange his defeat for such a dangerous and painful triumph.

The greater part of his works have been translated into English; amongst these the most important are his "Eloise," and his "Emilius."

ROUSSEAU (JAMES), a distinguished French painter, was born at Paris in 1630. His first studies were under the direction of Swanefeldt, but he afterwards visited Italy, and accomplished himself in architecture, perspective, and landscape. On his return to Paris, he immediately obtained eminence, and was employed at Marly. He was truly accomplished in painting edifices from his minute attention to the principles of architecture. After being patronized by Louis XIV. he was compelled to leave his native country on account of his religion, being a strict protestant. Rousseau afterwards visited Holland, whence he was invited to England by the duke of Montague, to exert his talents on the magnificent palace at Bloomsbury, now the British Museum. Here he painted a great deal; and many of his works also are to be seen at Hampton-Court. His genius was undoubtedly very great; and his colours clear, bright, and durable. He died in this century, in the year 1693.

ROWE (NICOLAS), a good English poet, was the son of John Rowe, esq. serjeant at law, and born at Little Bedford in Bedfordshire 1673. His education was begun at a grammar-school in Highbury; whence he was soon removed to Westminster, where he acquired great perfection in classical literature, under Dr. Busby. To his skill in Greek and Latin he is said to have added some knowledge of the Hebrew; but poetry was his early bent and darling study. His father, designing him for his own profession, took him from that school, when he was about sixteen; and entered him a student in the Middle Temple. Being capable of attaining any branch of knowledge, he made a great progress in the law; and would doubtless have figured in that profession, if the love of the belles lettres, and of poetry in particular, had not stopped

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ped him. When he was five and twenty, he wrote his first tragedy, called "The Ambitious Step-Mother;" and this, meeting with universal applause, made him lay aside all thoughts of rising by the law. Afterwards he wrote these following tragedies: "Tamerlane," "The Fair Penitent," "Ulysses," "The Royal Convert," "Jane Shore," "Lady Jane Grey;" and a comedy called "The Biter." He wrote also several poems upon different subjects, which have been published under the title of "Miscellaneous Works," in one volume: as his dramatic works have been in two.

Rowe is chiefly to be considered (Dr. Johnson observes) in the light of a tragic writer and a translator. In his attempt at comedy he failed so ignominiously, that his "Biter" is not inserted in his works; and his occasional poems and short compositions are rarely worthy of either praise or censure; for they seem the casual sports of a mind seeking rather to amuse its leisure than to exercise its powers. In the construction of his dramas there is not much art; he is not a nice observer of the unities. He extends time, and varies place, as his convenience requires. To vary the place is not (in the opinion of the learned critic from whom these observations are borrowed) any violation of nature, if the change be made between the acts; for it is no less easy for the spectator to suppose himself at Athens in the second act, than at Thebes in the first; but to change the scene as is done by Rowe in the middle of an act, is to add more acts to the play, since an act is so much of the business as is transacted without interruption. Rowe, by this licence, easily extricates himself from difficulties; as in *Jane Gray*, when we have been terrified with all the dreadful pomp of public execution, and are wondering how the heroine or poet will proceed, no sooner has Jane pronounced some prophetic rhimes, than—pass and be gone—the scene closes, and Pembroke and Gardiner are turned out upon the stage. I know not (says Dr. Johnson) that there can be found in his plays any deep search into nature, any accurate discriminations of kindred qualities, or nice display of passion in its progress; all is general and undefined. Nor does he much interest or affect the auditor, except in "*Jane Shore*," who is always seen and heard with pity. Alicia is a character of empty noise, with no resemblance to real sorrow or to natural madness.

Whence then has Rowe his reputation? From the reasonableness and propriety of some of his scenes, from the elegance of his diction, and the suavity of his verse. He seldom moves either pity or terror, but he often elevates the sentiments; he seldom pierces the breast, but he always delights the ear, and often improves the understanding. Being a great admirer of Shakspeare, he gave the public an edition of his plays; to
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which he prefixed an account of that great man's life. But the most considerable of Mr. Rowe's performances was a translation of "*Lucan's Pharsalia*," which he just lived to finish, but not to publish; for, it did not appear in print till 1728, ten years after his death.

Meanwhile, the love of poetry and books did not make him unfit for business; for, nobody applied closer to it when occasion required. The duke of Queensbury, when secretary of state, made him secretary of public affairs. After the duke's death, all avenues were stopped to his preferment; and, during the rest of queen Anne's reign, he passed his time with the Muses and his books. A story indeed is told of him, which shews that he had some acquaintance with ministers. It is said, that he went one day to pay his court to the lord-treasurer Oxford, who asked him, "if he understood Spanish well?" He answered, "No:" but, thinking that his lordship might intend to send him into Spain on some honourable commission, he presently added, "that he did not doubt but he could shortly be able both to understand and to speak it." The earl approving what he said, Rowe took his leave; and, retiring a few weeks to learn the language, waited again on the earl to acquaint him with it. His lordship asking him, "if he was sure he understood it thoroughly;" and Rowe affirming that he did, "How happy are you, Mr. Rowe," said the earl, "that you can have the pleasure of reading and understanding the history of *Don Quixote* in the original!" On the accession of George I, he was made poet laureat, and one of the land-surveyors of the customs in the port of London. The prince of Wales conferred on him the clerkship of his council; and the lord chancellor Parker made him his secretary for the presentations. He did not enjoy these promotions long; for he died Dec. 6, 1718, in his 45th year.

Mr. Rowe was twice married, had a son by his first wife, and a daughter by his second. He was a handsome, genteel man; and his mind was as amiable as his person. He lived beloved, and at his death had the honour to be lamented by Mr. Pope, in an epitaph which is printed in Pope's works, although it was not affixed on Mr. Rowe's monument, in Westminster-abbey, where he was interred in the Poets corner.

ROWE (ELIZABETH), an English lady, famous for her fine parts and writings in verse and prose, was the daughter of Mr. Walter Singer, a dissenting minister, and born at Ilchester in Somersetshire, Sept. 11, 1674. Her father was possessed of a competent estate near Frome in that county, and lived thereabouts; but, being imprisoned at Ilchester for nonconformity, married a wife, and settled in that town. The daughter gave early symptoms of fine parts; and, as her strongest

bent was to poetry, she began to write verses at twelve years of age. She was also fond of the sister-arts, music and painting; and her father was at the expence of a master, to instruct her in the latter. She was a warm devotee, so as to border on what some might call enthusiasm; and this habit, which grew naturally from constitution, was also powerfully confirmed by education and example. She was early acquainted with the pious bishop Ken; and, at his request, wrote her paraphrase on the 38th chapter of Job. In 1696, the 22d of her age, a collection of her poems was published: they were intituled, "Poems on several Occasions, by Philomela."

She understood the French and Italian tongues well; for which, however, she had no other tutor than the hon. Mr. Thynne, son to lord Weymouth, who kindly took upon him the task of teaching her. Her shining merit, and the charms of her person and conversation, procured her many admirers; and, among others, it is said that Prior the poet made his addresses to her. There was certainly much of friendship, if not of love, between them; and Prior's answer to Mrs. Rowe's, then Mrs. Singer's, pastoral on those subjects, gives room to suspect that there was something more than friendship on his side. In the mean time, Mr. Thomas Rowe, a gentleman of uncommon parts and learning, and also of some talents for poetry, was the person whom Heaven had designed for her; for this gentleman, being at Bath in 1709, became acquainted with Mrs. Singer, who lived in retirement near it, and commencing an amour married her the year after. It must needs be imagined, that this was a most happy couple; for, some considerable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmest sentiments of connubial friendship and affection. But, as whatever is exquisite cannot by the provision of nature be lasting, so it happened here; for, this worthy gentleman died of a consumption in May 1715, aged 28 years, after having scarcely enjoyed himself five with his amiable consort. The elegy Mrs. Rowe composed upon his death is one of her best poems.

It was only out of a regard to Mr. Rowe, that she had hitherto endured London in the winter-season, her prevailing passion leading her to solitude: upon his decease, therefore, she retired to Frome, where her substance chiefly lay, and from which she stirred afterwards as seldom as she could. In this recess, she wrote the greatest part of her works. Her "Friendship in Death, in twenty letters from the dead to the living," was published in 1728; and her "Letters Moral and Entertaining" were printed, the first part in 1729, the second in 1731, and the third in 1733, 8vo. The design of these, as well as of "Friendship in Death," is, by fictitious examples
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of the most generous benevolence and heroic virtue, to inflame the reader to the practice of every thing which can ennoble human nature, and benefit the world. In 1736, she published, "The History of Joseph:" a poem, which she had written in her younger years. She did not long survive this publication; for she died of an apoplexy, as was supposed, Feb. 20, 1736-7. In her cabinet were found letters to several of her friends, which she had ordered to be delivered immediately after her decease. The Rev. Dr. Isaac Watts, agreeably to her request, revised and published her devotions in 1737, under the title of "Devout Exercises of the heart in Meditation and Soliloquy, Praise and Prayer;" and, in 1739, her "Miscellaneous Works in prose and verse" were published in 2 vols. 8vo, with an account of her life and writings prefixed.

As to her person, although she was not a regular beauty, she possessed a large share of the charms of her sex. She was of a moderate stature, her hair of a fine colour, her eyes of a darkish grey inclining to blue, and full of fire. Her complexion was very fair, and a natural blush glowed in her cheeks. She spoke gracefully, her voice was exceedingly sweet and harmonious; and she had a softness in her aspect, which inspired love, yet not without some mixture of that awe and veneration which distinguished sense and virtue, apparent in the countenance, are wont to create.

ROWE (JOHN), M. A. He was born at Crediton in Devonshire, where his father was minister, and educated at New-Inn Hall, in Oxford, where he took his degrees, and was ordained to the pastoral office at Witney in Oxfordshire. While he was at Witney a circumstance took place which contributed in a great measure to establish his popularity. Some players happening to exhibit in the town, the room in which they were performing gave way, and several persons were killed. Some of these unhappy persons had been remarkable for their profanity, which induced Mr Rowe to print three sermons upon the awful occasion, putting them in mind of the dreadful danger they were in. From Witney he removed to Tiverton in Devonshire, where he was much esteemed; and, in 1654, settled as preacher in Westminster-abbey, where he continued till he was ejected 1662. He died Oct. 12, 1677, and was interred in Bunhill-fields. He left several practical treatises, particularly, 30 sermons on "The Love of Christ," which are in great esteem.

ROWLEY, a monk, said to have flourished in the 15th century at Bristol, and to have been both an elegant and voluminous writer. His name is introduced here on account of the disputes to which his supposed poems gave rise in the literary world, on which see the article CHATTERTON.

ROWLEY (WILLIAM), a dramatic writer in the time of Charles I. He was educated at the university of Cambridge, and was connected intimately with all the men of wit and genius who flourished in his time. He is spoken of in terms of great commendation by Wood; he assisted the principal dramatic writers of his day, and has left five plays of his own writing. In one of these compositions he was assisted by Shakspeare; and it is well known that he was beloved by Jonson and Fletcher. The time of his death is uncertain.

ROWLEY (SAMUEL), another dramatic writer, who flourished about the same time with William Rowley aforesaid. He was the author of two historical plays; but he enjoyed no great celebrity, and his works are only known to those who collect indiscriminately dramatic productions.

ROWNING (JOHN), M. A. fellow of Magdalen-college, Cambridge, and afterwards rector of Anderby in Lincolnshire, in the gift of that society, was an ingenious mechanic, mathematician, and philosopher. In 1738, he printed at Cambridge, in octavo, "A Compendious System of Natural Philosophy." This was afterwards reprinted with additions in 1745. He was a constant attendant at the meetings of the Spalding society. His only daughter and executrix married Thomas Brown, of Spalding, esq. He died at his lodgings in Carey-street near Lincoln's-Inn Fields, at the end of November 1771, aged 72. In the "Cambridge Chronicle of January 11, 1772," was an epitaph by J. M. [Joseph Mills], dated from Cowbit, where he succeeded his uncle Mr. Ray, said to be in the manner of Ben Jonson:

"Underneath this stone is laid
 "Rowning's philosophic head,
 "Who, when alive, did ever please
 "By friendly mirth and social ease."

Mr. Rowning was an ingenious but not well-looking man, tall, stooping in the shoulders, and of a fallow down-looking countenance. He had a brother, a great mechanic and famous watch-maker, at Newmarket.

ROYSE (Dr. GEORGE), an English divine, author of some valuable sermons, was born, at Martock in Somersetshire, about the year 1655, and admitted a semi-commoner of St. Edmond's Hall in Oxford, in the beginning of April 1671, where he took the degree of Bachelor of arts, March 1, 1674-5, and was soon after elected fellow of Oriel-college. Upon his taking the degree of master, May 12th, 1678, he entered into holy orders, and became chaplain, first to Richard lord Wenman in Oxfordshire, then to George earl of Berkeley, and afterwards to king William, whom he attended in that capacity

capacity to Ireland in June 1690, having been created doctor of divinity at Oxford on the 22d of May that year. After his return from Ireland, he was made chaplain to archbishop Tillotson, who gave him the rectory of Newington in Oxfordshire, vacant by the death of Dr. Henry Maurice, chaplain to his predecessor; and, on the 1st of December following, Dr. Royse was elected provost of Oriel-college, in the room of Dr. Robert Say, deceased. He was afterwards advanced to the deanry of Bristol, upon the death of Dr. William Lever, being installed in it on the 10th of March, 1693-4, and died in April, 1708.

ROYSE (JOB), M. A. The place of his birth is not mentioned, but it seems to have been in or near London, because he was a popular preacher in the city during the time of Oliver Cromwel. He had his education in Pembroke-college, Cambridge, but never obtained, or at least never accepted, of any church living, for he preached occasionally to such congregations as were pleased to invite him. He was ejected 1662, and died the year following. He was much esteemed, and wrote a treatise intituled "The Spirit's Touchstone."

RUBENS (SIR PETER PAUL), the prince of the Flemish painters, was born in 1577, at Cologne; whither his father John Rubens, counsellor in the senate of Antwerp, had been driven by the civil wars. The fineness of his parts, and the care that was taken in his education, made every thing easy to him: but he had not resolved upon any profession when his father died; and the troubles in the Netherlands abating, his family returned to Antwerp. He continued his studies there in the belles lettres, and at his leisure-hours diverted himself with designing. His mother, perceiving in him an inclination to this art, permitted him to place himself under Adam van Moort first, and Otho Venius after; both which masters he presently equalled. He only wanted to improve his talent by travelling, and for this purpose went to Venice, where, in the school of Titian, he perfected his knowledge of the principles of colouring. Afterwards he went to Mantua, and studied the works of Julio Romano; and thence to Rome, where with the same care he applied himself to the contemplation of the antique, the paintings of Raphael, and every thing that might contribute to finish him in his art. What was agreeable to his goût, he made his own, either by copying, or making reflections upon it; and he generally accompanied those reflections with designs, drawn with a light stroke of his pen.

He had been seven years in Italy, when, receiving advice that his mother was ill, he took post, and returned to Ant-

werp: but she died before his arrival. Soon after, he married; but, losing his wife at the end of four years, he left Antwerp for some time, and endeavoured to divert his sorrow by a journey to Holland, where he visited Hortaer at Utrecht, for whom he had a great value. He married a second wife, who was a prodigious beauty, and helped him very much in the figures of his women. His reputation being now spread all over Europe, queen Mary of Medicis, wife of Henry IV. of France, invited him to Paris; whither he went, and painted the Luxemburg galleries. Here the duke of Buckingham became acquainted with him, and was so taken with his solid and penetrating parts, as well as skill in his profession, that he is said to have recommended him to the infant Isabella, who sent him her ambassador into England, to negotiate a peace with Charles I. in 1630. He concluded the treaty, and painted the banqueting-house; for which last affair the king paid him a large sum of money, and, as he was a man of merit, knighted him. He was an intimate friend of the duke of Buckingham; and he sold the duke as many pictures, statues, medals, and antiques, as came to 10,000*l*. He returned to Spain, where he was magnificently rewarded by Philip IV. for the services he had done him. Going soon after to Flanders, he had the post of secretary of state conferred on him; but did not leave off his profession. He died in 1640, leaving vast riches behind him to his children; of whom Albert, the eldest, succeeded him in the office of secretary of state in Flanders.

The genius of this painter was lively, free, noble, and universal. His gusto of design favors somewhat more of the Fleming than of the beauty of the Antique, because he stayed not long in Rome; and, though connoisseurs observe in all his paintings somewhat great and noble, yet it is confessed, that, generally speaking, he designed not correctly. For all the other parts of painting, he was as absolute a master of them, and possessed them all as thoroughly, as any of his predecessors in that noble art. In short, he may be considered as a rare accomplished genius, sent from heaven to instruct mankind in the art of painting. This is the judgment of Du Fresnoy upon him. But, besides his talent in painting, and his admirable skill in architecture, which displays itself in the several churches and palaces built after his designs at Genoa, he was a person possessed of all the ornaments and advantages that can render a man valuable; was universally learned, spoke several languages perfectly, was well read in history, and withal an excellent statesman. His usual abode was at Antwerp; where he built a spacious apartment, in imitation of the Rotunda at Rome, for a noble collection

collection of pictures, which he had purchased in Italy, and some of which, as we have observed, he sold to the duke of Buckingham. He lived in the highest esteem, reputation, and grandeur imaginable; was as great a patron as master of his art; and so much admired all over Europe for his many singular endowments, that no stranger of any quality could pass through the Low-Countries without seeing a man of whom they had heard so much.

His school was full of admirable disciples, among whom Van Dyck was he who best comprehended all the rules and general maxims of his master, and who has even excelled him in the delicacy of his colouring, and in his cabinet-pieces; but his gusto in the designing part was nothing better than that of Rubens.

RUE (CHARLES DE LA), a French orator and poet, was born at Paris in 1643, and bred among the Jesuits. He distinguished himself early by fine parts and skill in polite literature; and a Latin poem, which he composed in 1667 upon the conquests of Lewis XIV, was thought so excellent, that Peter Corneille translated it into French, and presented it to the king; apologizing, at the same time, for not being able to convey to his majesty the beauties of the original. Thus de la Rue was introduced to the knowledge of the public with great éclat; and the king shewed him singular respect ever after. He was one of those who had the care of the editions of the classics for the use of the dauphin; and Virgil was allotted to him, which he published with good notes, and an exact life of the author, in 1675, 4to. He published panegyrics, funeral orations, and sermons, which shew him to have been a very great orator: his master-piece is a funeral oration for the prince of Luxembourg. There are also tragedies of his writing in Latin and French, which had the approbation of Corneille, and therefore must have made him pass for no ordinary poet. He died in 1725, aged 82.

RUE (CHARLES DE LA), a Benedictine monk, born in 1685, and who became so learned in the Greek and Hebrew languages, and in divinity, that Montfaucon took him into his friendship, and made him an associate with him in his studies. Montfaucon had published, in 1713, the remains of "Origen's Hexapla;" and was very desirous, that an exact and complete edition should be given of the whole works of this illustrious father. His own engagements not permitting him, he prevailed with de la Rue, whose abilities and learning he knew to be sufficient for the work, to undertake it: and accordingly two volumes were published by him, in 1733, folio, with proper prefaces and useful notes. A third volume was ready for the press, when de la Rue died in 1739;

and though it was published afterwards, yet the edition of Origen was not quite completed, some remaining pieces, together with the "Origeniana" of Huetius, being intended for a fourth volume.

RUFUS (EPHESIUS), an ancient anatomical author in Greek, flourished at Ephesus, A. D. 110, under the emperor Nerva and Trajan. He was esteemed a very skilful physician by Galen, who informs us that he wrote in verse upon the "Materia Medica;" and also a "Treatise on the Atrabilis, or Black Bile," and some other pieces quoted by Suidas; but none of these has reached our lands; for, the only remains we have of this author are found in the "Artis Medicæ Principes" of Stephens, and printed separately at London, Greek and Latin 4to, 1726.

RUDDIMAN (THOMAS), M. A. descended from a reputable family in Aberdeenshire, where he was born, 1684. He received his education in King's college Aberdeen; and, in 1710, was appointed overseer of the king's printing-house in Edinburgh. In 1711, he published an edition in folio of "Br. Gavin Douglas's translation of Virgil's *Æneid*," to which he added a most accurate glossary. In 1713, he published, in 8vo, "Lord Torbat's Vindication of the Legitimacy of the Royal Family of Stewart." In 1715, he published, in 2 vols. folio, "Georgii Buchanani opera omnia, with Notes Critical, Philological, Historical, and Explanatory," which occasioned a tedious controversy between him and the Rev. Mr. Logan, one of the ministers of Edinburgh. In 1720, he published the "Rudiments of the Latin Tongue," a work much esteemed in Scotland; and, in 1725, he compiled and published the "Grammatical Exercises." In 1732, he published a "Latin Grammar," to which, in 1736, he added Explanatory Notes. In 1740, he published an edition of the "Greek Testament," in 12mo, of which a second edition was printed in 1750. In 1752, he published an elegant edition of "Livy," in 4 vols. 8vo; and, in 1755, he wrote an "Answer to Mr. Mann's Critical Remarks on the Notes on Buchanan's works." Besides these, he was editor of the "Caledonian Mercury," a news-paper published three times weekly, at Edinburgh. He was a man of universal learning, great simplicity of manners, attached to the royal family of Stewart from principle, and consequently no friend to the revolution. In his latter years he lost the benefit of sight; but he made use of an amanuensis, as appears by his learned preface to "Anderson's Vindication of the Independency of Scotland." He died at Edinburgh 1767, aged 84. An excellent life of Ruddiman has been given by Mr. Chalmers.

RUINART (THIERRY), a French theologian, was born at Rheims in 1657, and became a Benedictine monk in 1674. He

He studied the scriptures, the fathers, and ecclesiastic writers, in so masterly a way, that Mabillon chose him for a companion in his literary labours. He shewed himself not unworthy of the good opinion Mabillon had conceived of him, when he published, in 1689, "*Acta Primorum Martyrum Sincera*," &c. 4to, meaning the martyrs of the four first centuries. In a preface to this work, he endeavours to refute a notion, which our Dodwell had advanced in a piece "*De paucitate Martyrum*," inserted among his "*Dissertationes Cyprianicæ*." A new edition of this work, with alterations and additions, was printed in 1713, folio. Ruinart published other learned works, and assisted Mabillon, whom he survived, and whose life he wrote, in the publication of the acts of the saints, and annals of their order. He gave also an edition of the works of "*Gregory of Tours*," at Paris, 1699, in folio. When Mabillon died in 1707, he was appointed to continue the work in which he had jointly laboured with him; upon which he travelled to Champagne, in quest of new memoirs, but died in 1709.

RULE (GILBERT), M. D. He was born at Elgin in the shire of Murray, 1628, and educated in the king's college Aberdeen, where he took his degrees and was appointed a professor of philosophy. In 1659, he was elected principal of his college, but ejected 1661, for refusing to comply with the act of uniformity. Destitute of all means whereby he could procure a subsistence in his native country, he went over to Leyden, where he studied physic; and, returning to Scotland, practised that art till the Revolution, when the magistrates of Edinburgh appointed him principal of their university, and one of their parish-ministers. He spent most of his leisure-hours in writing against the episcopalians; but, although his works were numerous, yet, in point of logic, and historical investigation, they are the most wretched compositions that ever were presented to the public. He died at Edinburgh 1705, aged 77.

RUSHWORTH (JOHN), an English gentleman, and author of useful "*Historical Collections*," was of an ancient family, and born in Northumberland about 1607. He was a student in the university of Oxford; but left it soon, and entered himself of Lincoln's Inn, where he became a barrister. But, his humour leading him more to state-affairs than the common law, he began early to take, in characters or shorthand, speeches and passages at conferences in parliament, and from the king's own mouth what he spake to both houses; and was upon the stage continually an eye and ear witness of the greatest transactions. He also personally attended and observed all occurrences of moment, during eleven years interval
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of parliament from 1630 to 1640; in the star-chamber, court of honour, and exchequer-chamber, when all the judges of England met there upon extraordinary cases; and at the council-table, when great causes were tried before the king and council. And, when matters were agitated at a great distance, he was there also; and went on purpose out of curiosity to see and observe what was doing at the camp at Berwic, at the fight at Newborn, at the treaty of Rippon, and at the great council at York.

In 1640, he was chosen an assistant to Henry Elfyng, esq. clerk of the house of commons; by which means he became acquainted with the debates in the house, and privy to their proceedings. The house reposed such confidence in him, that they entrusted him with their weightiest affairs; particularly, in conveying messages and addresses to the king while at York: between which place and London, though 150 computed miles, he is said to have ridden frequently in twenty-four hours. In 1643. he took the covenant; and when Sir Thomas Fairfax, who was his near relation, was appointed general of the parliament forces, he was made his secretary; in which office he did great services to his master. In 1649, attending lord Fairfax to Oxford, he was created master of arts, as a member of Queen's college; and at the same time was made one of the delegates, to take into consideration the affairs depending between the citizens of Oxford and the members of that university. Upon lord Fairfax's laying down his commission of general, Rushworth went and resided for some time in Lincoln's Inn, and, being in much esteem with the prevailing powers, was appointed one of the committee, in Jan. 1651-2, to consult about the reformation of the common law. In 1658, he was chosen one of the burgesses for Berwic upon Tweed, to serve in the protector Richard's parliament: and was again chosen for the same place in the healing parliament, which met April 25, 1660.

After the Restoration, he presented to the king several of the privy-council's books, which he had preserved from ruin during the late distractions; but does not appear to have received any other reward than thanks, which was given him by the clerk of the council in his majesty's name. Sir Orlando Bridgman, lord-keeper of the great seal, appointed him his secretary in 1677, and continued him in that office as long as he kept the seals. In 1678, he was a third time elected burgess for Berwic, as he was in the succeeding parliament in 1679, and afterwards for the Oxford parliament. Upon the dissolution of this, he lived in the utmost retirement and obscurity in Westminster. He had many opportunities of enriching himself, at least of obtaining a comfortable subsistence,

ence; but, either through carelessness or extravagance, he never became master of any considerable possessions. At length, being arrested for debt, he was committed to the King's Bench prison in Southwark, where he dragged on the last six years of his life in a miserable condition, having greatly lost the use of his understanding and memory, partly by age, and partly by drinking strong liquors to keep up his spirits. Death released him May 12, 1690. He had several daughters, one of whom was married to Sir Francis Vane.

His "Historical Collections of private Passages in State, weighty Matters in Law, and remarkable Proceedings in Parliament," were published at different times, in folio. The first part, from the year 1618 to 1629, was published in 1659. The copy had been presented to Oliver Cromwell, when he was protector; but he, having no leisure to peruse it, recommended it to Whitelock, who running it over made some alterations and additions. The second part appeared in 1680; the third in 1692; and the fourth and last, which extends to the year 1648, in 1701. All the seven volumes were reprinted together in 1721, and the trial of the earl of Strafford, which makes the whole eight volumes. This work has been highly extolled by some, and as much condemned by others. All, who have been averse to Charles I. and his measures, have highly extolled it; all, who have been favourers of that king and his cause, have represented it as extremely partial, and discredited it as much as possible. But the person, who professedly set himself to oppose it, and to ruin its credit, was Dr. John Nalson, of Cambridge, who published, by the special command of Charles II, "An impartial Collection of the great Affairs of State, from the beginning of the Scotch rebellion in the year 1639 to the murder of king Charles I. wherein the first occasions and whole series of the late troubles in England, Scotland, and Ireland, are faithfully represented. Taken from authentic records, and methodically digested." The title promises to bring the history down to the murder of Charles I. but Nalson lived only to put out two vols. in folio, 1682 and 1683, which brings it no lower than Jan, 1641-2. He professes, in the introduction to this work, to make it appear, that "Mr Rushworth hath concealed truth, endeavoured to vindicate the prevailing detractions of the late times, as well as their barbarous actions, and, with a kind of a rebound, to libel the government at second-hand:" and so far it is certain, that his aim and design was to decry the conduct of the court, and to favour the cause of the parliament; for which reason it is easy to conceive that he would be more forward to admit into his collections what
made

made for, then against, that purpose. But it does not appear, nor is it pretended, that Rushworth has wilfully omitted, or misrepresented, facts or speeches; or, that he has set forth any thing but the truth, though he may not sometimes have set forth the whole truth, as is the duty of an impartial historian: so that his Collections cannot be without great use, if it be only to present us with one side of the question.

He published also, in 1680, "The Trial of Thomas Earl of Strafford, &c. to which is added a short account of some other matters of fact, transacted in both houses of parliament, precedent, concomitant, and subsequent, to the said trial, with some special arguments in law relating to a Bill of Attainder," folio.

RUSSEL (ALEXANDER), physician to the English factory at Aleppo, was born at Edinburgh, and by his father devoted, at an early period, to medicine. He continued his studies under the professors of Edinburgh from the year 1752, till the time of his coming to London, from which place he soon afterwards embarked for Turkey, and settled at Aleppo. Here he assiduously applied himself to acquire a knowledge of the language, and to form an intimate acquaintance with the most experienced practitioners: above all physicians there he soon obtained a proud pre-eminence, and was consulted by all ranks and professions, Franks, Greeks, Armenians, Jews, and even Turks themselves. The Pascha of Aleppo particularly distinguished him, and this intimacy enabled Dr. Russel to render the most important services to the factory; the Pascha, indeed, did not fail to consult him in every act of importance, and many of the criminals who were natives owed their lives to the doctor's interposition. The Pascha carried his esteem for Dr. Russel so far, that he sent some valuable presents to his aged father, saying to him, "I am obliged for your friendship and assistance." The "History of Aleppo" was first published in 1755; it has been translated into different European languages, and a new edition has lately been published, on a very enlarged scale, by the doctor's surviving brother. It is not necessary here to expatiate in praise of this publication, but the remarks on the plague have been found of utility to every European nation; and, possibly, have tended to check the progress of that dreadful scourge. On his return to England in 1759, he chose the metropolis for his residence, and was elected physician of St. Thomas's Hospital, in which situation he continued to the time of his death, which happened in 1770. The Royal Society are obliged to Dr. Russel for many valuable communications, and the Medical Society were under obligations to him for many important papers.

RUTHER-

RUTHERFORTH (THOMAS), D. D. (son of the Rev. Thomas Rutherford, rector of Papworth Everard in the county of Cambridge, who had made large collections for an history of that county) was born October 13, 1712; became fellow of St. John's college Cambridge, regius professor of divinity in that university; rector of Shenfield in Essex, and of Barley in Hertfordshire, and archdeacon of Essex. He communicated to the Gentleman's Society at Spalding a curious correction of Plutarch's description of the instrument used to renew the Vestal Fire, as relating to the triangle with which the instrument was formed. It was nothing but a concave speculum [A], whose principal focus which collected the rays is not in the centre of concavity, but at the distance of half a diameter from its surface: but some of the ancients thought otherwise, as appears from Prop. 31. of Euclid's "Catoptrics;" and, though this piece has been thought spurious, and this error a proof thereof, the Sophist and Plutarch might easily know as little of mathematics. He published "An Essay on the nature and obligations of Virtue, 1744," 8vo, which Mr. Maurice Johnson, of Spalding, in a letter to Dr. Birch, calls "an useful, ingenious, and learned, piece, wherein the noble author of the Characteristics, and all other authors ancient and modern, are, as to their notions and *dogmata*, duly, candidly, and in a gentleman-like manner, considered, and fully, to my satisfaction, answered as becomes a Christian divine. If you have not yet read that amiable work, I must (notwithstanding as we have been told by some, whom he answers in his xith and last chapters, do not so much approve it) not forbear recommending it to your perusal." "Two Sermons preached at Cambridge, 1747," 8vo. "A System of Natural Philosophy, Cambridge, 1748," 2 vols. 4to. "A letter to Dr. Middleton in defence of bishop Sherlock on Prophecy, 1750," 8vo. "A Discourse on Miracles, 1751," 8vo. "Institutes of Natural Law, 1754," 2 vols. 8vo. "A Charge to the Clergy of Essex, 1753," 4to, re-printed with three others in 1763, 8vo. "Two Letters to Dr. Kennicott, 1761 and 1762." "A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation, July 1766. Cambridge, 1766," 8vo. A second, the same year. "A Letter to Archdeacon Blackburn, 1767," 8vo. on the same subject. He died Oct. 5, 1771, aged 59, having married a sister of the late Sir Anthony Thomas Abdy, bart. of Albins in Essex, by whom he had two sons.

[A] See the Diagram, in Memoirs of the Gentleman's Society at Spalding, p. xxxv.

RUTILIA, a Roman lady, sister of that Pub. Rutilius who suffered with so great constancy the injustice of his banishment; and she was wife of Marcus Aurelius Cotta; had a son who was a man of great merit, whom she loved tenderly, and whose death she bore with great courage. Seneca has proposed her for an example; for he writes to his mother during his exile to comfort her, and exhorts her to imitate Rutilia. Among other ladies of resolution, Rutilia (says he) followed her son Cotta into banishment, and so great was her fondness, that she rather chose to suffer exile than the want of him; nor did she return to her country till such time as her son came with her. She bore his death after his return and prosperity with the same courage which she had shewn in following him; neither was she observed to shed a tear at his burial. Thus she gave proof of her courage in his banishment, and of her prudence at his death; for, as in the one case she could not be deterred from shewing her piety, so, in the other, nothing could make her indulge a foolish and unprofitable grief. With these women I would have you numbered, whose life you have always imitated.

RUYSCH (FREDERIC), one of the greatest anatomists that ever appeared in Holland, was the son of Henry Ruysch, commissary of the States General, and was born at the Hague in 1638. After he was sufficiently grounded in proper learning at home, he went to Leyden, where he applied himself to anatomy and botany. From Leyden, he passed to Franeker, where, having finished his studies, he took the degree of doctor in physic. Then he returned to the Hague; and, marrying a wife in 1661, settled so heartily to the practice of his profession, as even to neglect every other pursuit and study which had not some connexion with or relation to it. A piece, which he published in 1665, "*De vasis lymphaticis et lacteis*," did him so much honour, that he was invited the year after to be professor of anatomy at Amsterdam. This invitation he gladly accepted; Amsterdam being a very proper place to gratify his passion for perfecting himself in natural history and anatomy. For this he spared neither pains nor expence; was continually employed in dissections; and examined every part of the human body with the most scrupulous exactness. He contrived new means to facilitate anatomical inquiries, and found out a particular secret to prepare dead bodies, and to preserve them many years from putrefaction. His collection in this way was really marvellous. He had fœtuses in a regular gradation, from the length of the little finger to the size of an infant upon the point of being born; he had grown-up persons of all ages; and he had innumerable animals of all sorts and countries. In short, his cabinets were full of these
and

and other natural curiosities. The czar Peter of Russia made him a visit in 1517, and was so struck with his collection, that he purchased it of him for thirty thousand florins, and sent it to St. Petersburg.

In 1685, he was made professor of physic; which post he filled with honour till 1728, when he unhappily broke his thigh by a fall in his chamber. The year before, he had the misfortune to lose his son Henry Ruysch, doctor of physic; who, like his father, was an able practitioner, skilled in botany and anatomy, and was supposed to be very useful to his father in his publications, experiments, and inventions. This Henry Ruysch published at Amsterdam, 1718, in 2 vols folio, a work with this title: "*Theatrum Universale omnium animalium, maxima cura a J. Jonstonio collectum, ac plussquam trecentis piscibus nuperrime ex Indiis Orientalibus allatis, ac nunquam antea his terris visis, locupletatum.*" The son died when his father wanted him most; who had now nobody near him but his youngest daughter, who was still unmarried. This lady understood anatomy perfectly, having been initiated in all the mysteries of the art; and therefore was qualified to assist her father in completing that second collection of rarities in anatomy and natural history, which he began to make as soon as he had sold the first. His anatomical works are printed in 4 vols. 4to.

Ruysch died Feb. 22, 1731, in his 93d year. He had spent his whole life in the study of anatomy, had published many books, and doubtless made many discoveries in it; yet not so many as he himself imagined. His great fault was, not reading enough: altogether intent upon his own researches, he was ignorant of what others had discovered; and so often gave, for new, what had been described by other anatomists. This, and his differing from the learned in his profession, involved him in almost continual disputes. He was a member of the royal society at London, and of the academy of sciences at Paris; in which last place he succeeded Sir Isaac Newton, 1727.

RUYS DALL (JACOB), a celebrated landscape-painter of Holland, was born at Haerlem in 1636: and, though it is not known by what artist he was instructed, yet it is affirmed, that some of his productions, when he was only twelve years of age, surprised the best painters. However, nature was his principal instructor, as well as his guide; for he studied her incessantly. The trees, skies, waters, and grounds, of which his subjects were composed, were all taken from nature; and sketched upon the spot, just as they allured his eye, or delighted his imagination. His general subjects were, views of the banks of rivers; hilly ground, with natural cascades; a
country,

country, interspersed with cottages and huts; solemn scenes of woods and groves, with roads through them; windmills and watermills; but he rarely painted any subject without a river, brook, or pool of water, which he expressed with all possible truth and transparency. He likewise particularly excelled in representing torrents, and impetuous falls of water; in which subjects the foam on one part, and the pellucid appearance of the water in another, were described with wonderful force and grandeur. Most of the collections in England are adorned with some of the works of this master. He died in 1681, aged 45.

RYAN (LACY). This gentleman, though generally esteemed a native of Ireland, was born in the parish of St. Margaret Westminster, about 1694. He was the son of Mr. Daniel Ryan, a tailor, and had his education at St. Paul's school, after which it was intended to bring him up to the law, for which purpose he was a short time with Mr. Lacy, an attorney, his godfather. He had once some thoughts of going to the East-Indies with his brother (who died there 1719); but, a stronger propensity to the stage prevailing, by the friendship of Sir Richard Steele he was introduced into the Hay-Market company 1710, and was taken considerable notice of in the part of Marcus in "Cato" during the first run of that play in 1712, though then but eighteen years of age. He from that time increased in favour, rose to a very conspicuous rank in his profession, and constantly maintained a very useful and even important cast of parts, both in tragedy and comedy. In his person he was genteel and well made; his judgement was critical and correct; his understanding of an author's sense most accurately just, and his emphasis, or manner of pointing out that sense to the audience, ever constantly true, even to a musical exactness. His feelings were strong, and nothing could give more honourable evidence of his powers as an actor than the sympathy to those sensations which was ever apparent in the audience when he thought proper to make them feel with him. Yet, so many are the requisites that should go to the forming a capital actor, somewhat so very near absolute perfection is expected in those who are to convey to us the idea, at times, of even more than mortality, that with all the abovementioned great qualities, this gentleman was still excluded from the list of first-rate performers, by a deficiency in only one article, viz. that of voice. It is probable, that Mr. Ryan's voice might not naturally have been a very good one, as the cadence of it seemed always inclinable to a sharp shrill treble; but an unlucky affray with some watermen, at the very early part of his theatrical life, in which he received a blow on the nose, which

which turned that feature a little out of its place, though not so much as to occasion any deformity, made an alteration in his voice also, by no means to its advantage; yet still it continued not disgusting, till, several years afterwards, being attacked in the street by some ruffians, who, as it appeared afterwards, mistook him for some other person, he received a brace of pistol-bullets in his mouth, which broke some part of his jaw, and prevented his being able to perform at all for a long time afterwards; and though he did at length recover from the hurt, yet his voice ever retained a *tremulum*, or quaver, when drawn out to any length, which rendered his manner very particular, and, being extremely easy to imitate, laid him much more open to the powers of mimicry and ridicule than he would otherwise have been. Notwithstanding this, however, by being always extremely perfect in the words of his author, and just in the speaking of them, added to the sensibility I before mentioned, an exact propriety of dress, and an ease and gentility of deportment on the stage, he remained even to the last a very deserved favourite with many; to which, moreover, his amiable character in private life did not a little contribute. A very striking instance of the personal esteem he was held in by the public shewed itself on occasion of the accident related above, at which time his late royal highness Frederic prince of Wales contributed a very handsome present to make him some amends for the injury he must receive from being out of employment; and several of the nobility and gentry followed the laudable example set them by his highness.

The friendship subsisting between Ryan and his great theatrical contemporary Mr. Quin is well known to have been inviolable, and reflects honour to them both. That valuable and justly-admired veteran of the English stage, even when he had quitted it as to general performance, did for some years afterwards make an annual appearance in his favourite character of Sir John Falstaff, for the benefit of his friend Mr. Ryan; and when, at last, he prudently declined hazarding any longer that reputation which he had in so many hardy campaigns nobly purchased, by adventuring into the field under the disadvantages of age and infirmity, yet even then, in the service of that friend, he continued to exert himself; and, when his person could no longer avail him, he, to speak in Falstaff's language, "us'd his credit; yea, and so us'd it"—that he has been known, by his interest with the nobility and gentry, to have disposed, in the rooms of Bath, among persons who could very few of them be present at the play, of as many tickets for Mr. Ryan's benefit as amounted to 100 guineas.

Mr. Ryan at length, in the 68th year of a life, fifty years of which he had spent in the service and entertainment of the public, paid the great debt to nature at Bath, to which place he had retired for his health, the 15th of August, 1760.

RYER (PÉTER DU), a French writer, was born at Paris of a very good family, in 1605; and, being liberally educated, made a good progress in literature, which afterwards flooded him in greater stead than he could have wished. He was made secretary to the king in 1626; but, marrying a woman of no fortune, was obliged to sell his place in 1633. He had not what was sufficient to maintain his family; and therefore became secretary to the duke of Vendôme. His writings gained him a place in the French academy in 1646; and he was afterwards made historiographer of France with a pension; yet continued so very poor, that he was obliged to write for the booksellers. He is the author of nineteen dramatic pieces and thirteen translations, which, says Voltaire, "were all well received in his time;" yet necessity, as may easily be imagined, would not permit him to give that perfection to his works which was requisite to make their merit lasting. He died in 1658.

RYMER (THOMAS), was born in the North of England, and educated at the grammar-school of Northallerton, whence he was admitted a scholar at Cambridge. On quitting the university, he became a member of Gray's Inn; and in 1692 succeeded Mr. Shadwell as historiographer to king William III. His valuable collection of the "*Fœdera*," continued from his death by Mr. Sanderfon, extends to 20 volumes; was re-printed at the Hague, in 1739, in 10 volumes; was abridged by M. Rapin in French in Le Clerc's "*Bibliothèque*;" and a translation of it by Stephen Whatley, printed in 4 vols. 8vo, 1731. Mr. Rymer was also the author of "*A View of the tragedies of the last age*," which occasioned those admirable remarks preserved in the preface to Mr. Colman's edition of "*Beaumont and Fletcher*," and since by Dr. Johnson in his "*Life of Dryden*." He was a man of great learning and a lover of poetry; but, when he sets up for a critic, seems to prove that he has very few of the requisites for that character; and was indeed almost totally disqualified for it, by his want of candour. The severities which he has exerted in his "*View of the Tragedies of the last Age*," against the inimitable Shakspeare, are scarcely to be forgiven, and must surely be considered as a kind of sacrilege committed on the *Sanctum Sanctorum* of the Muses. And that his own talents for dramatic poetry were extremely inferior to those of the persons, whose writings he has with so much rigour attacked, will be apparent to any one who will take

take the trouble of perusing one play, which he has given to the world, intituled, "Edgar, a Tragedy 1678," 4to. But, although we cannot subscribe either to his fame or his judgement as a poet or critic, it cannot be denied that he was a very excellent antiquary and historian. Some of his pieces relating to our constitution are remarkably good, and his well-known, valuable, and most useful, work, the "Fœdera," will stand an everlasting monument of his worth, his indefatigable assiduity, and clearness of judgement as an historical compiler. He died Dec. 14, 1713, and was buried in the parish-church of St. Clement Danes. Some specimens of his poetry are preserved in the first volume of Mr. Nichols's "Select Collection of Miscellany-Poems, 1780."

RYVES (Sir. THOMAS), son of John Ryves of Damary Court, or, as Fuller says, at Little Langton in Dorsetshire, born in the latter end of the XVth century, was sent from Winchester-school to New-college in Oxford; where, applying himself to the study of the civil law, he commenced doctor in that faculty. He was a celebrated civilian in doctors commons and the court of admiralty. Some time after, he was preferred to be one of the masters in chancery, and judge of the faculties and prerogative court in Ireland. Upon king Charles I. coming to the crown, he was made his advocate, and knighted: and, when the rebellion broke out, he was very firm to the royal cause, engaged in several battles, and received several wounds in his majesty's service. He was not only a very eminent civilian, and a good common lawyer, but likewise a great master in all the parts of polite learning; and, particularly, he wrote in Latin with unusual delicacy and correctness. He died in 1651, and was buried in St. Clement Danes near Temple-Bar, London. His works are, "The Vicars Plea; or, a competency of Means due to Vicars out of the several parishes." This book is written with a great deal of learning and strength of argument. "Regiminis Anglicani in Hybernia Defensio, adversus Analekten, lib. 3." "Imperatoris Justiniani Defensio contra Alemannum." "Historia Navalis Antiqua, lib. 4." "Historia Navalis Media, lib. 3."

RYVES (BRUNO), related to Sir Thomas Ryves, mentioned in the preceding article, lived in the XVIIth century, and was a celebrated preacher. He was rector of St. Martin's Vintrey, in London, chaplain to king Charles I. and doctor in divinity. When the rebellion broke out, he was sequestered and plundered. At the restoration of king Charles II. he had the deanry of Windsor conferred on him, and was secretary to the garter. He died in 1677. His works are, "Mercurius Rusticus; or, the Country's Complaint, recounting the

sad events of this unparalleled War, &c." These Mercuries begin August 22, 1642. "Mercurius Rusticus, the 2d. part, giving an account of Sacrileges in and upon Cathedrals, &c." When the war was ended, all these Mercuries were reprinted in 8vo. in 1646 and 1647, with an addition of the papers following: 1. "A general Bill of Mortality of the Clergy of London, &c. or a brief Martyrology and Catalogue of the learned and religious Ministers of the City of London, who have been imprisoned, plundered, &c." 2. "Querela Cantabrigienfis; or, a Remonstrance by way of Apology for the banished Members of the flourishing Univerfity of Cambridge." 3. "Micro-Chronicon; or, a brief Chronology of the Time and Place of the Battles, Sieges, Conflicts, and other remarkable Passages, which have happened betwixt his Majesty and the Parliament, &c." 4. "A Catalogue of all, or most part of the Lords, Knights, Commanders, and Persons of Quality, slain or executed by Law Martial, from the beginning of this unnatural War to March 25, 1647." And here we may observe, that the edition of 1647 has more in it than that of 1646. Dr. Ryves has likewise printed several Sermons.

S.

SAAVEDRA (MICHAEL DE CERVANTES), a celebrated Spanish writer, and the inimitable author of "Don Quixote," was born at Madrid in 1549. From his infancy he was fond of books; but he applied himself wholly to books of entertainment, such as novels and poetry of all kinds, especially Spanish and Italian authors. From Spain he went to Italy, either to serve cardinal Aquaviva, to whom he was chamberlain at Rome; or else to follow the profession of a foldier, as he did some years under the victorious banners of Marc Antonio Colonna. He was present at the battle of Lepanto, fought in 1571; in which he either lost his left hand by the shot of an harquebus, or had it so maimed, that he lost the use of it. After this, he was taken by the Moors, and carried to Algiers, where he continued a captive five years and a half. Then he returned to Spain, and applied himself to the writing of comedies and tragedies; all of which were well

well received, and acted with great applause. In 1584, he published his "Galatea," a novel in six books: which he presented to Ascanio Colonna, a man of high rank in the church, as the first fruits of his wit. But the work which has done him the greatest honour, and will immortalize his name, is the history of "Don Quixote;" the "first part" of which was printed at Madrid in 1605. This is a satire upon books of knight-errantry; and the principal if not the sole end of it was to destroy the reputation of these books, which had so infatuated the greater part of mankind, especially those of the Spanish nation. This work was universally read; and the most eminent painters, tapestry-workers, engravers, and sculptors, have been employed in representing the history of "Don Quixote." Cervantes, even in his life-time, obtained the glory of having his work receive a royal approbation. As Philip III. was standing in a balcony of his palace at Madrid, and viewing the country, he observed a student on the banks of the river Manzanares reading in a book, and from time to time breaking off, and beating his forehead with extraordinary tokens of pleasure and delight; upon which, the king said to those about him, "That scholar is either mad, or reading Don Quixote;" the latter of which proved to be the case. But, notwithstanding the vast applause his book every where met with, he had not interest enough to procure a small pension, but had much ado to keep himself from starving. In 1615, he published a "second part;" to which he was partly moved by the presumption of some scribbler, who had published a continuation of this work the year before. He wrote also several novels, and, among the rest, "The Troubles of Perfiles and Sigismunda." He had employed many years in writing this novel, and finished it but just before his death; for he did not live to see it published. His sickness was of such a nature, that he himself was able to be, and actually was, his own historian. At the end of the preface to "The Troubles of Perfiles and Sigismunda," he represents himself on horseback upon the road, and a student overtaking him, who entered into conversation with him: "and, happening to talk of my illness," says he, "the student soon let me know my doom, by saying it was a dropsy I had got, the thirst attending which all the water of the ocean, though it were not salt, would not suffice to quench. Therefore, Senor Cervantes," says, he "you must drink nothing at all, but do not forget to eat; for this alone will recover you without any other physic." "I have been told the same by others," answered I; "but I can no more forbear tipping than if I were born to do nothing else. My life is drawing

to an end; and, from the daily journal of my pulse, I shall have finished my course by next Sunday at the farthest.—But adieu, my merry friends all, for I am going to die; and I hope to see you ere long in the other world as happy as heart can wish.” His dropy increased, and at last proved fatal to him; yet he continued to say and to write *bons mots*. He received the last sacrament the 18th of April, 1616, yet the day after wrote a dedication of “The Troubles of Persiles and Sigismunda” to the Condé de Lemos. It is so great a curiosity, and illustrates the true spirit and character of the man so well, that we cannot do better than insert it here.

“There is an old ballad, which in its day was much in vogue, and it began thus: ‘And now with one foot in the stirrup, &c.’ I could wish this did not fall so pat to my epistle, for I can almost say in the same words,

“And now with one foot in the stirrup,
 “Setting out for the regions of death,
 “To write this epistle I cheer up,
 “And salute my lord with my last breath.”

Yesterday they gave me the extreme unction, and to-day I write this. Time is short, pains increase, hopes diminish; and yet for all this I would live a little longer, methinks, not for the sake of living, but that I might kiss your excellency’s feet; and it is not impossible but the pleasure of seeing your excellency safe and well in Spain might make me well too. But, if I am decreed to die, heaven’s will be done: your excellency will at least give me leave to inform you of this my desire; and likewise that you had in me so zealous and well-affected a servant as was willing to go even beyond death to serve you, if it had been possible for his abilities to equal his sincerity. However, I prophetically rejoice at your excellency’s arrival again in Spain: my heart leaps within me to fancy you shewn to one another by the people, ‘There goes the Condé de Lemos!’ and it revives my spirits to see the accomplishment of those hopes which I have so long conceived of your excellency’s perfections. There are still remaining in my soul certain glimmerings of ‘The Weeks of Garden,’ and of the famous Bernardo. If by good luck, or rather by a miracle, heaven spares my life, your excellency shall see them both, and with them the ‘second part’ of ‘Galatea,’ which I know your excellency would not be ill pleased to see. And so I conclude with my ardent wishes, that the Almighty will preserve your excellency.

Your excellency’s servant,

Madrid, Ap. 19, 1616.

MICHAEL DE CERVANTES.”

According

According to this epistle dedicatory, it is highly probable he died soon after. The particular day is not known nor even the month. It is certain, that he did not live long enough to see "The Troubles of Persiles and Sigismunda" printed; for Sept. 24, 1616, at San Lorenzo el real, a licence was granted to Donna Catalina de Salazar's widow to print that book. In the preface to his "Novels," he has given us this description of his person. "He whom thou seest here with a sharp aquiline visage, brown chestnut-coloured hair, his forehead smooth and free from wrinkles; his eyes brisk and chearful; his nose somewhat hookish, but well proportioned; his beard silver-coloured, which twenty years ago was gold; his mustachios large; his mouth little, his teeth neither small nor big, in number only six, in bad condition and worse ranged, for they have no correspondence with each other; his body middle-sized; his complexion lively, rather fair than swarthy; somewhat thick in the shoulders; and not very light of foot: this, I say, is the effigies of the author of 'Galatea,' and of 'Don Quixote de la Mancha.' He made likewise the 'Voyage to Parnassus,' in imitation of Cæsar Caporal the Perugian; and other works, which wander about the world here and there and every where, and perhaps too without the maker's name."

SABELLICUS (MARK ANTHONY COCCIUS) flourished among the learned men about the end of the 15th century. He was a farrier's son, and born in a little town in Italy upon the Teveron. So early, and with such vigour, did he apply himself to his studies, that he was qualified to teach a school before he had a beard. He was professor of polite literature at Vicenza: and at Venice was offered by the senate two honourable and lucrative employments; one was to write the history of their republic, and the other to teach the *belles lettres*. He afterward undertook an universal history, but was looked upon as a better teacher than historiographer. He died at the age of 70.

SABELLIUS, a Lybian, known in Ecclesiastical History as the head of the sect called Sabellians, who reduced the three persons in the Trinity to three states, or relations, or rather reduced the whole Trinity to the one person of the Father; making the Word and Holy Spirit to be the only emanations or functions thereof. Epiphanius tells us, that the God of the Sabellians, whom they called the Father, resembled the Son, and was a mere subtraction, whereof the Son was the illuminative virtue or quality, and the Holy Ghost the warming virtue. He was born at Ptolemais, a city of Pentapolis, and was a disciple of Noetus. This Sect had many followers in Mesopotamia and Rome. They were anathematized with

many other heretics in a council held at Constantinople, A. D. 381.

SABINUS. There are three persons of this name recorded in the republic of letters, whom it may be right just to mention. There was SABINUS, an elegant poet, in the time of Augustus; who published, according to Ovid, the following epistles, viz. "Ulysses to Penelope," "Hippolytus to Phædra," "Demophoon to Phyllis," "Jason to Hypsipile," and "Sappho to Phaon," none of which is preserved; those among Ovid's with these titles being esteemed unworthy of either of them. But the general opinion is, that some, if not all, of the six following are Sabinus's, though among Ovid's; namely, "Paris to Helen," "Helen to Paris," "Leander to Hero," "Hero to Leander," "Aconitus to Cydippe," and "Cydippe to Aconitus." Ovid observes, that Sabinus was the author of some other works, which he did not live to publish:

"Quique suam Træzen, imperfectumque dierum

"Deseruit celeri morte Sabinus opus."

There was FRANCISCUS FLORIDUS SABINUS, a learned man, who flourished soon after the restoration of letters in the West, and died in 1547. Vossius says, that he was a very polite and delicate writer; and others have represented him as a critic of good taste, great discernment, and more than ordinary learning. His principal works are, "In calumniatores Plauti et aliorum linguæ Latinæ scriptorum Apologia, Basil. 1540;" and "Lectiōnum Succisivarum libri tres, Frank. 1602," 8vo.

Lastly, there was GEORGE SABINUS, a man of fine parts, and one of the best Latin poets of his time. He was born in the electorate of Brandenburg in 1508; and, at fifteen, sent to Wittenberg, where he was privately instructed by Melancthon, in whose house he lived. He had a vast ambition to excel: insomuch that Camerarius tells us, he has seen him cry at the recital of a good poem; because, as he would say, he not only was unable to write one himself, but was even ignorant of the means to attain perfection in this way. However, he did not despair it is plain; for, at twenty-two, he published a poem, intituled, "Res Gestæ Cæsarum Germanorum," which spread his reputation all over Germany, and made all the princes, who had any regard for polite literature, his friends and patrons. Afterwards he travelled into Italy, where he contracted an acquaintance with Bembo and other learned men; and, in his return, paid his respects to Erasmus at Friburg, when that great man was in the last stage of life. In 1536, he married Melancthon's eldest daughter,

daughter, at Wittemberg, to whom he was engaged before his journey into Italy. She was but fourteen, but very handsome, and understood Latin well; and Sabinus always lived happily with her: but he had several altercations with Melancthon, because, being very ambitious, he wanted to raise himself to civil employments; and did not like the humility of Melancthon, who confined himself to literary pursuits, and would be at no trouble to advance his children. This misunderstanding occasioned Sabinus to remove into Prussia in 1543, and to carry his wife with him, who afterwards died at Konigsberg in 1547. He settled at Franckfort upon the Oder, and performed the office of a professor there, under the patronage of the elector of Brandenburg. He married a second wife, and became very famous for his wisdom and eloquence, as well as for his parts and learning; which brought him to the knowledge of Charles V, and occasioned him to be sent on some embassies. He was sent particularly by the elector of Brandenburg into Italy, where he seems to have contracted an illness, of which he died that year; that is, in 1560, the very same year in which Melancthon died. His Latin poems, of various kinds, have been often printed, and are well known.

SABLIERE (ANTHONY de RAMBOUILLET 'DE LA), a French poet, who died at Paris in 1680. He wrote madrigals, which were published after his death by his son. These little poems have done him great honour, on account of their beauty of sentiment and delicate simplicity of style; and may be considered as models in their kind. Voltaire says, that "they are written with delicacy, without excluding what is natural." His wife Hesselin de la Sabliere was acquainted with all the wits of her time. Fontaine has immortalized her in his poems, by way of gratitude for a peaceable and happy refuge, which he found in her house almost twenty years.

SACCHI (ANDREA), an illustrious Italian painter, the son of a painter, was born at Rome in 1601; and, under the conduct of Gioseppino, made such advances in the art, that, under twelve years of age, he carried the prize, in the academy of St. Luke, from all his much older competitors. With this badge of honour, they gave him the nickname of Andreuccio, to denote the diminutive figure he then made, being a boy; and though he grew up to be a tall, graceful, well-proportioned, man, yet he still retained the name of "Little Andrew," almost to the day of his death. His application to the Chiaro-Scuros of Polydore, to the painting of Raphael, and to the antique marbles, together with his studies under Albani, and his copying after Correggio, and others, the best
Lombard

Lombard masters. were the several steps by which he raised himself to extraordinary perfection in historical compositions. The three first gave him his correctness and elegance of design ; and the last made him the best colourist of all the Roman school. His works are not very numerous, by reason of the infirmities which attended his latter years ; and more especially the gout, which often confined him to his bed for months together. And, besides, he was at all times very slow in his performances ; because “ he never did any thing,” he said, “ but what he proposed should be seen by Raphael and Hannibal :” which laid a restraint upon his hand, and made him proceed with the utmost precaution. His first patrons were the cardinals Antonio Barberini and del Morte, the protector of the academy of painting. He became afterwards a great favourite of Urban VIII, and drew a picture of him ; which, with other things painted after the life, may stand in competition with whatever has been done by the renowned for portraits. He was a person of a noble appearance, grave, prudent, and in conversation very entertaining. He was moreover an excellent architect, and had many other rare qualities : notwithstanding which, it is said that he had but few friends. The manner in which he criticised the men of abilities, and the little commerce he affected to have with his fellow-artists, drew on him their hatred particularly. He was contemporary with Pietro di Cortona and Bernini, and very jealous of their glory : with the latter of these he had the following adventure. Bernini, desiring to have him see the choir of St. Peter before he exposed it to public view, called on him to take him in his coach ; but could by no means persuade him to dress himself, Sacchi going out with him in his cap and slippers. This air of contempt did not end here ; but, stepping near the window, at the entrance into St. Peter’s, he said to Bernini “ This is the point of view, from which I will judge of your work :” and, whatever Bernini could say to him, he would not stir a step nearer. Sacchi, considering it attentively some time, cried out as loud as he could, “ Those figures ought to have been larger by a palm :” and went out of the church, without saying another word. Bernini was sensible of the justness of his criticism, yet did not think fit to do his work over again. Sacchi died in 1661.

SACHEVERELL (HENRY), D. D. was a man whose history affords a very striking example of the folly and madness of party, which could exalt an obscure individual, possessed of but moderate talents, to an height of popularity that the present times behold with wonder and astonishment. He

was

was the son of Joshua Sacheverell [A] of Marlborough, clerk, (who died rector of St. Peter's church in Marlborough, leaving a numerous family in very low circumstances). By a letter to him from his uncle, in 1711, it appears that he had a brother named Thomas, and a sister Susannah. Henry was put to school at Marlborough, at the charge of Mr. Edward Hearst, an apothecary, who, being his godfather, adopted him as his son. Hearst's widow put him afterward to Magdalen-college, Oxford, where he became demy in 1687, at the age of 15. Young Sacheverell soon distinguished himself by a regular observation of the duties of the house, by his compositions, good manners, and genteel behaviour; qualifications which recommended him to that society, of which he was fellow, and, as public tutor, had the care of the education of most of the young gentlemen of quality and fortune that were admitted of the college. In this station he bred a great many persons eminent for their learning and abilities; and amongst others was tutor to Mr. Holdsworth, whose "*Muscipula*" and "*Dissertation on Virgil*" have been so deservedly esteemed. He was contemporary and chamber-fellow with Mr. Addison, and one of his chief intimates till the time of his famous trial. Mr. Addison's "*Account of the greatest English Poets*," dated April 4, 1694, in a Farewel-poem to the Muses on his intending to enter into holy orders, was inscribed "to Mr. Henry Sacheverell," his then dearest friend and colleague. Much has been said by Sacheverell's enemies of his ingratitude to his relations, and of his turbulent behaviour at Oxford; but these appear to have been groundless calumnies, circulated only by the spirit of party. In his younger years he wrote some excellent Latin poems: besides several in the second and third volumes of the "*Musæ Anglicanæ*," ascribed to his pupils, there is a good one of some length in the second volume, under his own name (transcribed from the Oxford collection, on queen Mary's death, 1695). He took the degree of M. A. May 16, 1696; B. D. Feb. 4, 1707; D. D. July 1, 1708. His first preferment was Cannock, or Cank, in the county of Stafford. He was appointed preacher of St. Saviour's, Southwark, in 1705; and while in this station preached his famous sermons (at Derby, Aug. 14, 1709; and at St. Paul's, Nov. 9, in the same year); and in one of them was supposed to point at lord Godolphin, under the name of Volpone. It has been suggested, that to this circumstance, as much as to the doctrines contained in his sermons, he was indebted for his prosecution, and eventually for

[A] See a particular account of his grand-father and his family in "*Gent. Mag.* 1779," p. 290.

his preferment. Being impeached by the house of commons, his trial began Feb. 27, 1709-10; and continued until the 23d of March: when he was sentenced to a suspension from preaching for three years, and his two sermons ordered to be burnt. This ridiculous prosecution overthrew the ministry, and laid the foundation of his fortune. To Sir Simon Harcourt, who was counsel for him, he presented a silver bason gilt, with an elegant inscription, written probably by his friend Dr. Atterbury [B]. Dr. Sacheverell, during his suspension, made a kind of triumphal progress through divers parts of the kingdom; during which period he was collated to a living near Shrewsbury; and, in the same month that his suspension ended, had the valuable rectory of St. Andrew's Holbourn given him by the queen, April 13, 1713. At that time his reputation was so high, that he was enabled to sell the first sermon preached after his sentence expired (on Palm Sunday) for the sum of 100l.; and upwards of 40,000 copies, it is said, were soon sold. We find by Swift's Journal to Stella, Jan. 22, 1711-12, that he had also interest enough with the ministry to provide very amply for one of his brothers; yet, as the Dean had said before, Aug. 24, 1711, "they hated and affected to despise him." A considerable estate at Callow in Derbyshire was soon after left to him by his kinsman George Sacheverell, esq. In 1716, he prefixed a dedication to "Fifteen Discourses, occasionally delivered before the university of Oxford, by W. Adams, M. A. late student of Christ-Church, and rector of Staunton upon Wye, in Oxfordshire." After this publication, we hear little of him, except by quarrels with his parishioners. He died June 5, 1724; and, by his will, bequeathed to bp. Atterbury, then in exile, who was supposed to have penned for him the defence he made before the house of peers [c], the sum of 500l.

The

[B] "VIRO Honoratissimo,
Universi Juris Oraculo,
Ecclesiæ & Regi i Presidio &
Ornamento,

SIMONI HARCOURT, Equiti Aurato,
Mag. æ Britannicæ Sigilli Magni
Custodi,

Et Serenissimæ Reginæ & Secretioribus
consiliis;

Ob causam meam, coram Supremo
Senato,

In Aula Westmonasteriensis,
Nervosa cum facundia

& f. bæta Legum scientia,

Benignè & constantè defensam;

Ob præeam Ecclesiæ doctrinam,
Inviolandam Legum vim,

Piam Subditorum fidem,
Et sacrosanctæ Legum jura,
Contra nefarios Perduellum impetus
Feliciter vindicata;
Votivum hoc Munusculum
Gratè totius ergo
D. D. D.

HENRICUS SACHEVERELL, S. T. P.
Anno Salutis MDCCX."

[c] This speech, when originally published, was thus addressed, "To the Lords Spiritual and Temporal in Parliament assembled:

My it please your Lordships,

It hath been my hard fortune to be
misunderstood, at a time when I endeavour
to express myself with the utmost
plainness;

The dutchefs of Marlborough describes Sacheverell as "an ignorant impudent incendiary; a man who was the scorn even of those who made use of him as a tool." And bp. Burnet says, "He was a bold insolent man, with a very small measure of religion, virtue, learning, or good sense; but he resolved to force himself into popularity and preferment, by the most petulant railings at Dissenters and Low-church men, in several sermons and libels, written without either chasteness of style or liveliness of expression."

SACCHINI (ANTOINE MARIE GASPAR), a very eminent musician, was born at Naples in 1735. His first musical studies were pursued under the celebrated Durante, with whose instructions his progress on the violin was incredible. From Naples he went to Rome, and thence to Venice, where his talents first displayed themselves in full lustre. His reputation was so great, that he was, at different times, invited to Holland, Germany, and England; at all which places he received the highest honours. From England he went to Paris, where he was welcomed with transport, and where he produced five popular operas. The style of his composition was grace, elegance, and melody. He had a peculiar manner; but it was obvious that Haffé and Galeppi were his models. As a man, he was remarkable for exquisite sensibility and the purest benevolence. He maintained some few relations by his industry, and was always prompt to oblige and accommodate his friends. He died at Paris in 1786.

SACKVILLE (THOMAS), the first lord Buckhurst, and earl of Dorset, was born in 1536 at Buckhurst in Sussex, the seat of that ancient family. He was sent to Oxford in king Edward's reign; and, after some stay there, removed to Cambridge, where he took the degree of master of arts. Then he was removed to the Inner Temple at London, and proceeded so far in the study of the law, as to be called to the bar; but without any design to practise, and only to qualify him more effectually for serving his country in parliament, where we find him in the reign of Philip and Mary. He had, early at the universities, acquired the name of a good poet; and, in 1557, wrote his poetical piece, intituled, "The Induction," or introduction to the Myrror of Magistrates. This "Myrror

plainness; even the defence I made at your Lordships' bar, in hopes of clearing the innocence of my heart, hath been grievously misrepresented. For which reason I have humbly presumed to offer it in this manner to your Lordships' perusal. My Lords, these are the very words I spoke to your Lordships. I hope they are so plain, and express, as

not to be capable of any misconstruction: and may I so find mercy at the hands of God as they are in every respect entirely agreeable to my thoughts and principles! I am, my Lords, your Lordships' most obedient and most dutiful servant,

HENRY SACHEVERELL."

of *Magistrates*" is a series of poems, formed upon a dramatic plan; and consists of examples of eminent bad men, who had come to miserable ends. It was very much applauded in its time. In 1561, was acted his tragedy of "*Gorboduc*;" the first that ever appeared in verse, and greatly admired by the wits of that age. "*Gorboduc*," says Sir Philip Sidney, "is full of stately speeches and well-sounding phrases, climbing to the height of Seneca's style; and as full of notable morality, which it doth most delightfully teach, and thereby obtains the very end of poetry." This tragedy was published at first surreptitiously by the booksellers; which moved lord Buckhurst to give a correct edition of it himself in 1570. It afterwards went through other editions; notwithstanding which, for many years it had been so strangely lost, that Dryden and Oldham, in the reign of Charles II, do not appear to have seen it, though they pretended to criticise it; and even Wood knew just as little of it, as is plain from his telling us that it was written in old English rhyme. Pope took a fancy to retrieve this play from oblivion, and to give it a run: in which design Spence was employed to set it off with all possible advantage; and it was printed pompously in 1736, 8vo, with a preface by the editor. Spence, speaking of his lordship as a poet, declares, that "the dawn of our English poetry was in Chaucer's time, but that it shone out in him too bright all at once to last long. The succeeding age was dark and overcast. There was indeed some glimmerings of genius again in Henry VIII's time; but our poetry had never what could be called a fair settled day-light till towards the end of queen Elizabeth's reign. It was between these two periods, that lord Buckhurst wrote; after the earl of Surrey, and before Spenser." The *INDUCTION* is written so much in Spenser's manner, abounds so much in the same sort of description, and is so much in the style of Spenser, that, if Sackville did not surpass this poet, it was because he had the disadvantage of writing first. Warton makes no scruple to affirm, that the *INDUCTION* "approaches nearer to the '*Fairy Queen*' in allegorical representations, than any other previous or succeeding poem."

Having by these productions established the reputation of being the best poet in his time, he laid down his pen, and, quitting that, assumed the character of the statesman, in which he also became superlatively eminent. He found leisure, however, to make the tour of France and Italy; and was on some account or other in prison at Rome, when the news arrived of his father Sir Richard Sackville's death in 1566. Upon this, he obtained his release, returned home, entered into the possession of a vast inheritance, and soon after was taken into the

peerage by the title of lord Buckhurst. He enjoyed this accession of honour and fortune too liberally for a while; but is said to have been reclaimed at length by the queen, who received him into her particular favour, and employed him in many very important affairs. He was indeed allied to her majesty: his grandfather having married a sister to Sir Thomas Boleyn, afterwards earl of Wiltshire, who was father to Anne Boleyn, mother of queen Elizabeth. In 1587, he was sent ambassador to the United Provinces, upon their complaints against the earl of Leicester; and, though he discharged that nice and hazardous trust with great integrity, yet the favourite prevailed with his mistress to call him home, and confine him to his house for nine or ten months: which command lord Buckhurst is said to have submitted to so obsequiously, that in all the time he never would endure, openly or secretly, by day or by night, to see either wife or child. His enemy, however, dying, her majesty's favour returned to him with stronger rays than before. He was made knight of the garter in 1590; and chancellor of Oxford in 1591, by the queen's special interposition. In 1589, he was joined with the treasurer Burleigh in negotiating a peace with Spain; and, upon the death of Burleigh the same year, succeeded him in his office: by virtue of which he became in a manner prime minister, and as such exerted himself vigorously for the public good and her majesty's safety.

Upon the death of Elizabeth, the administration of the kingdom devolving on him with other counsellors, they unanimously proclaimed king James; and that king renewed his patent of lord-high-treasurer for life, before his arrival in England, and even before his lordship waited on his majesty. March 1604, he was created earl of Dorset. He was one of those whom his majesty consulted and confided in upon all occasions; and he lived in the highest esteem and reputation, without any extraordinary decay of health, till 1607. Then he was seized at his house at Horsley, in Surrey, with a disorder, which reduced him so, that his life was despaired of: upon which, the king sent him a gold ring enamelled black, set with twenty diamonds; and this message, that "his majesty wished him a speedy and perfect recovery, with all happy and good success, and that he might live as long as the diamonds of that ring did endure, and in token thereof required him to wear it, and keep it for his sake." He recovered this blow to all appearance; but soon after, as he was attending at the council-table, he dropped down, and immediately gave up his last breath. This sudden death, which happened in April 1608, was occasioned by a particular kind of dropfy on the brain. He was interred with great solemnity in Westminster-abbey;

abbey; his funeral sermon being preached by his chaplain Dr. Abbot, afterwards abp. of Canterbury. Sir Robert Naunton writes of him in the following terms: "They much commend his elocution, but more the excellency of his pen. He was a scholar, and a person of quick dispatch; faculties that yet run in the blood: and they say of him, that his secretaries did little for him by way of inditement, wherein they could seldom please him, he was so facete and choice in his phrase and style.—I find not that he was any ways inured in the factions of the court, which were all his time strong; and in every man's note; the Howards and the Cecils on the one part, my lord of Essex, &c. on other part: for he held the staff of the treasury fast in his hand, which once in a year made them all beholden to him. And the truth is, as he was a wise man and a stout, he had no reason to be a partaker; for he stood sure in blood and grace, and was wholly intensive to the queen's services: and such were his abilities, that she received assiduous proofs of his sufficiency; and it has been thought, that she might have more cunning instruments, but none of a more strong judgement and confidence in his ways, which are symptoms of magnanimity and fidelity." To this character of Naunton, we will subjoin the observation of a noble author, that "few first ministers have left so fair a character, and that his family disdained the office of an apology for it, against some little cavils, which—*spretæ exolescunt; si irascere, agnita videntur.*"

Several of his letters are printed in the Cabala; besides which there is a Latin letter of his to Dr. Bartholomew Clerke, prefixed to that author's Latin translation from the Italian of Castiglione's "Courtier," intitled, "De Curiali five Aulico," first printed at London about 1571. His lordship was succeeded in honour and estate by his grandsons, Richard and Edward.

SACKVILLE (CHARLES), earl of Dorset and Middlesex, a celebrated wit and poet, was descended in a direct line from Thomas lord Buckhurst, and born in 1637. He had his education under a private tutor; after which, making the tour of Italy, he returned to England a little before the Restoration. He shone in the house of commons, and was caressed by Charles II; but, having as yet no turn to business, declined all public employ. He was, in truth, like Villiers, Rochester, Sedley, &c. one of the wits or libertines of Charles's court; and thought of nothing so much as feats of gallantry, which sometimes carried him to inexcusable excesses. He went a volunteer in the first Dutch war in 1655; and, the night before the engagement, composed a song, which is generally esteemed the happiest of his productions. Soon after he was
made

made a gentleman of the bed-chamber; and, on account of his distinguished politeness, sent by the king upon several short embassies of compliment into France. Upon the death of his uncle James Cranfield, earl of Middlesex, in 1674, that estate devolved on him; and he succeeded likewise to the title by creation in 1675. His father dying two years after, he succeeded him in his estate and honours. He utterly disliked, and openly discountenanced, the violent measures of James II's reign; and early engaged for the prince of Orange, by whom he was made lord chamberlain of the household, and taken into the privy-council. In 1692, he attended king William to the congress at the Hague, and was near losing his life in the passage. They went on board Jan. 10, in a very severe season; and, when they were a few leagues off Goree, having by bad weather been four days at sea, the king was so impatient to go on shore, that he took a boat; when, a thick fog arising soon after, they were so closely surrounded with ice, as not to be able either to make the shore, or get back to the ship. In this condition they remained twenty-two hours, almost despairing of life; and the cold was so bitter, that they could hardly speak or stand at their landing; and lord Dorset contracted a lameness, which held him for some time. In 1698, his health insensibly declining, he retired from public affairs; only now and then appearing at the council-board. He died at Bath Jan. 19, 1705-6, after having married two wives; by the latter of whom he had a daughter, and an only son, Lionel Cranfield Sackville, who was created a duke in 1720, and died Oct. 9, 1765.

Lord Dorset wrote several little poems, which, however, are not numerous enough to make a volume of themselves, but may be found, some of them at least, in the late excellent collection of the "English Poets." He was a great patron of poets and men of wit, who have not failed in their turn to transmit his with-lustre to posterity. Prior, Dryden, Congreve, Addison, and many more, have all exerted themselves in their several panegyrics upon this patron; Prior more particularly, whose exquisitely-wrought character of him, in the dedication of his poems to his son, the first duke of Dorset, is to this day admired as a master-piece. Take the following passage as a specimen: "The brightness of his parts, the solidity of his judgement, and the candour and generosity of his temper, distinguished him in an age of great politeness, and at a court abounding with men of the finest sense and learning. The most eminent masters in their several ways appealed to his determination: Waller thought it an honour to consult him in the softness and harmony of his verse; and Dr. Sprat, in the delicacy and turn of his prose: Dryden determines by

him, under the character of Eugenius, as to the laws of dramatic poetry: Butler owed it to him, that the court tasted his 'Hudibras': Wicherlev, that the town liked his 'Plain Dealer'; and the late duke of Buckingham deferred to publish his 'Relucifal' till he was fure, as he expreffed it, that my lord Dorfet would not rehearfe upon him again. If we wanted foreign testimony, La Fontaine and St. Evremond have acknowledged, that he was a perfect mafter of the beauty and fineness of their language, and of all they call 'les belles lettres.' Nor was this nicety of his judgement confined only to books and literature: he was the fame in ftatuary, painting, and other parts of art. Bernini would have taken his opinion upon the beauty and attitude of a figure; and king Charles did not agree with Lely, that my lady Cleveland's picture was finished, till it had the approbation of my lord Buckhurft."

SACY LE MAITRE (LEWIS ISAAC), was born in 1613. He was one of the good writers of Port Royal. He published "Royaumont's Bible," and a "Translation of the Comedies of Terence." He died in 1684. His brother Anthony retired alfo to Port-Royal. He had been a barrifter, and was thought to be very eloquent, till he yielded to the vanity of printing his pleadings. There was another Sacy, who was alfo a barrifter, and one of the French academy: but he was of another family. He translated "Pliny's Letters," and died in 1701.

SADDER, or, as others call him, SAAHDI, a celebrated Perfian poet, preferved the writings of the fecond Zoroafter. His philofophy, always allegorical, and fometimes very profound, is very little known in Europe. He led the life of a dervife, or folitary, and fpend great part of his time in travelling. He was made a flave by the Franks in the Holy Land, and ranfomed for 10 crowns by a merchant of Aleppo, who gave him 100 more in portion with his daughter. But this wife made his life fo uneasy, that he could not help regretting his union with her in his "Guliftan, or Flower-Garden." This appeared to be in profe and verfe, about the year 1258. Some time afterwards, he published another work, called "Boftan," the meaning of which word in Perfia is a fruit-garden. He died, it is faid, at the advanced age of 116, in high reputation with his countrymen; though Voltaire, and other Europeans, affect to fpeak flightly of his talents.

SADLEIR (Sir RALPH) was defcended of an ancient family, feated at Hackney, in Middlefex, where he was born, about 1507, to a fair inheritance; he was educated under Thomas Cromwell, earl of Effex, vicegerent to the king in all ecclefiaftical matters, &c. and married Margaret Michell, a laundrefs to the earl's family, in the life-time, though abfence,
of

of her husband Matthew Barré, a tradesman in London, presumed to be dead at that time; and he procured an act of parliament 37 Hen. VIII, for the legitimization of the children by her. Being secretary to the earl of Essex, he wrote many things treating of state-affairs, and by that means became known to king Hen. VIII. who took him from his master in the 26th year of his reign, and appointed him master of the great wardrobe; this was a happy circumstance for him, as it removed him from the danger of falling with his noble patron. In the 30th year of his reign, Mr. Sadleir was sworn of his majesty's privy council, and appointed one of his principal secretaries of state. The king sent him divers times into Scotland, both in war and peace, appointed him by his will one of the privy council, who were to assist the sixteen persons that he appointed regents of the kingdom during the minority of his son and successor Edward VI. (at which time it appears he was a knight), and bequeathed to him 200l. as a legacy. In 1540 and 1543, he was ambassador in the two following negotiations: the former, to James V. in order to dispose him towards a Reformation; the latter, to the governor and states of Scotland, concerning a marriage betwixt Mary their young queen, and Edward VI. then prince of Wales. 1 Edward VI. Sir Ralph was appointed treasurer for the army. He was present at the battle of Muffelburgh, in Scotland, Sept. 10, 1547, under Edward duke of Somerset, lord protector, and gained such honour in that victory, that he was there, with two more, Sir Francis Bryan and Sir Ralph Vane, made a knight banneret. The king of Scots' standard, which he took in that battle, stood within these fifty or sixty years (and possibly still stands) by his monument in the church of Standon, Herts, one of the principal manors that was given him by Henry VIII; the pole only was left, about twenty feet high, of fir, encircled with a thin plate of iron from the bottom, above the reach of a horseman's sword. In the reign of Mary he resigned, and lived privately at Standon, where he built a new manor-house upon the site of the old one. He was a privy counsellor to Elizabeth in the first year of her reign, and chancellor of the duchy of Lancaster the 10th, which place he held till his death.

He was employed in other important negotiations relating to Scottish affairs; and particularly, in 1586, was one of the commissioners appointed by queen Elizabeth for the trial of queen Mary, being a member of all the committees of parliament upon that affair. Buchanan speaks of him as "*Eques notæ virtutis, qui (1559) Bervicii publicis muniis præfectus erat.*" Camden gives him the character of being a very prudent man, and remarkable for many and great negotiations;

and he was also distinguished in a military as well as civil capacity: for, in 1547, he was employed as treasurer of the army under the duke of Somerset; and, at the battle of Pinky, behaved himself so gallantly, as for his valour to be made a knight banneret. The following coat of arms was granted to him by Christopher Barker, Garter, by his letters patent dated May 14, 43 Hen. VIII. Party per fess Azure and Or, gutty and a lion rampant, counterchanged, in a canton of the last a buck's head caboshed of the first; crest, on a wreath, a demi-lion rampant Azure, gutty d Or. But this (to use the language of the last century) "being deemed too much confused and intricate in the confused mixture of too many things in one shield, another was ratified, and assigned to him Feb. 4. 1575, by Robert Cook, Clarencieux, and William Flower, Norroy," viz. Or, a lion rampant party per fess Azure and Gules, armed and langued Argent; crest on a wreath, a demi-lion rampant Azure, crowned with a ducal coronet, Or; motto, "Servite Deo sapere." He was of the privy council above forty years; and during the greatest part of that time one of the knights of the shire for the county of Hertford, particularly in the parliaments 6 Edw. VI. 1, 5, 13, 14, 27, 28 Eliz. and probably in several temp. Hen. VIII. as all the writs and returns throughout England from 17 Edw. IV. to 1 Edw. VI. are lost, except one imperfect bundle, 33 Hen. VIII. in which his name appears as "Sir Sadleir, knt." He was always faithful to his prince and country, and a great promoter of the Reformation of the church of England. He died at his lordship of Standon, March 30, 1587, in the 80th year of his age, leaving behind him twenty-two manors, several parsonages, and other great pieces of land, in the several counties of Hertford, Gloucester, Warwic, Buckingham, and Worcester. He left issue three sons, and four daughters; Anne, married to Sir George Horsey of Digswell, knt. Mary, to Thomas Bollis aliter Bowles Wallington, esq. Jane, to Edward Baesh, of Stanstead, esq. (which three gentlemen appear to have been sheriffs of the county of Hertford, 14, 18, and 13 Eliz.); and Dorothy, to Edward Elryngton of Berstall, in the county of Bucks, esq. The sons were, Thomas, Edward, and Henry.

SADLER (JOHN), an English writer, descended of an ancient family in Shropshire, was born in 1615, and educated at Emanuel-college in Cambridge, where he became eminent for his knowledge in the Hebrew and Oriental languages. After having taken his degrees in the regular way, and been some years fellow of his college, he removed to Lincoln's Inn; where he made a considerable progress in the study of the law, and became in 1644 a master in chancery. In 1649, he was chosen

chosen town-clerk of London, and published in the same year a book with this title, "Rights of the Kingdom: or, Customs of our Ancestors, touching the duty, power, election, or succession, of our kings and parliaments, our true liberty, due allegiance, three estates, their legislative power, original, judicial, and executive, with the militia; freely discussed through the British, Saxon, Norman, laws and histories." It was reprinted in 1682, and has always been valued by lawyers and others. He was greatly esteemed by Oliver Cromwell; who, by a letter from Cork, of Dec. 1. 1649, offered him the place of chief justice of Munster in Ireland, with a salary of 1000*l.* per annum; which he excused himself from accepting. August, 1650, he was made master of Magdalen-college in Cambridge, upon the removal of Dr. Rainbowe, who again succeeded Sadler after the Restoration. In 1635, he was chosen member of parliament for Cambridge. In 1655, by warrant of Cromwell, pursuant to an ordinance for better regulating and limiting the jurisdiction of the high court of chancery, he was continued a master in chancery, when their number was reduced to six only. It was by his interest, that the Jews obtained the privilege of building for themselves a synagogue in London. In 1658, he was chosen member of parliament for Yarmouth; and, the year following, appointed first commissioner, under the great seal, with Taylor, Whitelock, and others, for the probate of wills. In 1660, he published "*Olbia: The New Island lately discovered. With its religion, rites of worship, laws, customs, government, characters, and language; with education of their children in their sciences, arts, and manufactures; with other things remarkable; by a Christian pilgrim driven by tempest from Civita Vecchia, or some other parts about Rome, through the straights into the Atlantic ocean. The first part.*"

Soon after the Restoration, he lost all his employments, by virtue of an act of parliament 13 Caroli II. "for the well-governing and regulating of corporations:" his conscience not permitting him to take or subscribe the oath and declaration therein required, in which it was declared, that "it was not lawful, upon any pretence whatever, to take arms against the king;" an obedience so absolute, that he thought it not due to any earthly power, though he had never engaged, or in any manner acted, against the king. In the fire of London 1666, he lost several houses of value; and, soon after, his mansion-house in Shropshire had the same fate. These misfortunes and several others coming upon him, he retired to his manor and seat of Warmwell in Dorsetshire, which he had obtained with his wife; where he lived in a private manner, and died in

April 1674, aged 59. See more of him among Dr. Birch's MSS. in the British Museum, N^o 341.

SADOLET (JAMES), a polite and learned Italian, was born at Modena in 1477; and was the son of an eminent civilian, who, afterwards becoming a professor at Ferrara, took him along with him, and educated him with great care. He acquired a masterly knowledge in the Latin and Greek early, and then applied himself to philosophy and eloquence; taking Aristotle and Cicero for his guides, whom he considered as the first masters in these two ways. He also cultivated Latin poetry, in which he succeeded as well as most of the moderns. Going to Rome under the pontificate of Alexander VI, when he was about twenty-two, he was taken into the family of cardinal Caraffe, who loved men of letters: and, upon the death of this cardinal in 1511, passed into that of Frederic Fregosa, archbishop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. ascended the papal throne in 1513, he chose Bembus and Sadolet for his secretaries; men extremely qualified for the office, as both of them wrote with great elegance and facility: and soon after made Sadolet bishop of Carpentras near Avignon. Upon the death of Leo, in 1521, he went to his diocese, and resided there during the pontificate of Hadrian VI; but Clement VII. was no sooner seated in the chair in 1523 than he recalled him to Rome. Sadolet submitted to his holiness, but on condition that he should return to his diocese at the end of three years, which he did very punctually: and it is well he did so; for, about a fortnight after his departure from Rome, in 1527, the city was taken and pillaged by the army of Charles V. Paul III, who succeeded Clement VII, in 1534 called him to Rome again; made him a cardinal in 1536, and employed him in many important embassies and negotiations. Sadolet, at length, grown too old to perform the duties of his bishopric, went no more from Rome; but spent the remainder of his days there in repose and study. He died in 1547, not without poison, as some have imagined; because he corresponded too familiarly with the Protestants, and testified much regard for some of their doctors. It is true, he had written in 1539 a Latin letter to the senate and people of Geneva, with a view of reducing them to an obedience to the pope; and had addressed himself to the Calvinists, with the affectionate appellation of "Charissimi in Christo Fratres:" but this proceeded entirely from the sweetness, moderation, and peaceableness, of his nature, and not from any inclination to Protestantism, or any want of zeal for the church of Rome, of which he was never suspected: so that all surmises about
poison

poison may well be looked upon, as indeed they generally were, as vain and groundless.

Sadolet in his younger days was somewhat gay; and, although his exterior deportment had gravity enough in it, yet there is no doubt that he indulged in the delights of Rome, under the voluptuous pontificates of Alexander VI, Julius II, and Leo X. However, he reformed his manners very strictly afterwards, and became a man of great virtue and goodness. He was, like other scholars of his time, a close imitator of Cicero; and therefore it is not surprising, that he is diffuse, wordy, and more remarkable for a fine turn of period than for strength and solidity of matter: not but there are many noble and excellent sentiments in his writings. His works, which are all in Latin, consist of epistles, dissertations, orations, poems, and commentaries upon some parts of holy writ. They have been printed oftentimes separately: but they were collected and published together, in a large 8vo volume, at Mentz in 1607. All his contemporaries have spoken of him in the highest terms; Erasmus particularly, who calls him "*eximium ætatis suæ decus*." Though he was, as all the Ciceronians were, very nice and exact about his Latin, yet he did not, like Bembus, carry his humour to so ridiculous a length as to disdain the use of any words that were not to be found in ancient authors; but adopted such terms as later instructions and customs had put men upon inventing, as "*Ecclesia, Episcopi, &c. &c.*" The jesuit Rabin, speaking of his poetry, observes, that he had imitated the language and phraseology of the ancients, without any of their spirit and genius.

SAGE (ALAIN RENÉ le), an ingenious French author, was born at Ruys in Bretany in 1667; and may perhaps be reckoned among those who have written the language of their country the nearest to perfection. He had wit, taste, and the art of setting forth his ideas in the most easy and natural manner. His first work was a paraphrastical translation of "*Aristænetus's Letters*." He afterwards studied the Spanish tongue, and made a journey into Spain to acquaint himself with the Spanish customs. Le Sage generally took the plans of his romances from the Spanish writers; the manners of which nation he has very well imitated. His "*Diabie Boiteux*," in 2vols. 12mo, was drawn from the "*Diabolo Cojuelo*" of Guevara: and his "*Gil Blas*," so well known in every country of Europe, from "*Don Gusman d'Alfarache*." There are also his "*Bachelier de Salamanque*," his "*New Don Quichotte*," and some comedies, which were well received at the French theatre. He died in a small house near Paris, where he supported himself by writing,

in 1747. "His romance of *Gil Blas*," says Voltaire, "continues to be read, because he has imitated nature in it."

There was also DAVID LE SAGE, born at Montpellier, and afterwards distinguished by his immoralities and want of œconomy, as well as by his poetry. There is a collection of his, intitled, "*Les folies du Sage*," consisting of sonnets, elegies, satires, and epigrams. He died about 1650.

SAGREDO (JOHN), procurator of St. Mark, was one of the most ancient families of Venice. He was elected Doge in 1675, and afterwards was ambassador to different courts of Europe. He published at Venice, in 1677, a "*History of the Ottoman Empire*," which has the reputation of being very wise, sagacious, and impartial. His style has been compared to that of Tacitus; and it is certain, that he mixes with his narrative the most solid and judicious observations. His history was translated into French, and published at Paris in 6 volumes 12mo.

SAINTE-ALDEGONDE (PHILIP de MARNIX lord du MONT) was one of the most illustrious persons of the 16th century. He was a man of great wit and learning; understood Hebrew, Greek, Latin, and several living languages; and was deeply versed in civil law, politics, and divinity. He was born at Brussels in 1538; and afterwards, when the Low-countries were persecuted and oppressed by the Spaniards, retired into Germany, and was promoted at Heidelberg to the place of counsellor in the ecclesiastical council. He suffered great hardships before he withdrew. "I was forced," says he, "to endure proscriptions, banishments, loss of estate, and the hatred and reproaches of all my friends and relations; and at last was imprisoned for a year under the duke of Alva and the commander Requezens, during which time I recommended myself to God for at least three months every night, as if that would be my last, knowing that the duke of Alva had twice ordered me to be put to death in prison. '*Tantum religio potuit suadere malorum*.'" In 1572, he returned to his own country, in order to employ his talents in the support of liberty, and to the advantage of the Reformed Religion. He was highly esteemed by the prince of Orange, and did him great services, not by arms, but by words; for he knew how to write and to speak well. In 1575, he was one of the deputies sent by the States to England, to desire the protection of queen Elizabeth. Three years after, he was sent by the archduke Matthias to the Diet of Worms, where he made an excellent speech to the electors and princes of the empire then present; in which, as Thuanus tells us, "having deplored
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the miserable state of the Low-countries, and sharply de-
 claimed against the tyranny of the duke of Alva and Don
 John of Austria, he desired the assistance of the empire, since
 the empire was exposed to the same danger with the Low-
 countries: and he foretold, that the flame of the war, if it were
 not stopped, would spread itself farther, and seize Cologne,
 Munster, Embden, and other neighbouring cities, which the
 Spaniards, by the advice of the duke of Alva, had long ago
 determined to subdue." He was one of the plenipotentiaries
 sent by the States into France in 1580, to offer the sovereignty
 of their provinces to the duke of Alençon; and, in 1581,
 attended that prince to England, whence he wrote to the
 States the false news of his marriage with queen Elizabeth.
 This instance Wicquefort set before the eyes of ambassadors,
 to make them cautious of the news they write. "Some-
 times," says he, "one cannot believe even what one sees:
 'vidit, aut vidisse putat.' The sieur de Sainte-Aldegonde,
 who managed the affairs of the States of the Low-countries
 at the court of London in 1581, being one evening in the
 queen's chamber, saw her in conversation with the duke of
 Alençon. The lords and ladies were at such a distance, that
 they could have no share in it; but every body was witness of
 an action, from which a great consequence might be drawn.
 The queen, taking off a ring from her finger, put it upon that
 of the duke; who immediately went away with an air of joy
 and satisfaction, as carrying with him the pledge and assurances
 of his marriage. Sainte-Aldegonde, thinking this action of
 the utmost importance to his masters, gave them advice of it
 by an express, which he dispatched the same night. The
 ringing of bells and firing of caanon, and other signs of re-
 joicing, through all the Low-countries, proclaiming the sa-
 tisfaction they received from this advice: but the queen re-
 proached Sainte-Aldegonde for having precipitately given an
 advice, the falsity of which he might have known in a few
 hours." He was consul of Antwerp in 1584, when that city
 was besieged by the duke of Parma; in 1593, he conducted
 into the Palatinate the princess Louisa Juliana, daughter of
 William I. prince of Orange, who had been betrothed to the
 elector Frederic IV; and, in 1598, he died at Leyden in his
 60th year.

He was one of the greatest and most discerning politicians
 of his own, or perhaps any other age. This would appear, if
 from nothing else, at least from a single tract of his, wherein
 he treats of the "Designs of the Spaniards," and their un-
 wearied endeavours after universal monarchy; and where,
 like a true prophet, he foretold many political events, which
 actually happened in Great Britain, Poland, and France.

Amidst

Amidst all his employments he wrote, or meditated, something which might be useful to the church or the state; and the books which he published have not been thought the least service he performed. His view in many of his pieces was to refute the controversial writers of the church of Rome, and to raise enemies to the king of Spain. He did not always treat these matters in a serious way: many humorous productions came from his hands. In 1571, he published in Dutch the *Romish Hive*, "*Alvearium Romanum*;" and dedicated it to Francis Sonnius, bishop of Boisleduc, one of the principal inquisitors of the Low-countries. This, being full of comical stories, was received by the people with incredible applause; and, like Erasmus's "*Colloquies*," did more injury to the church of Rome than a serious and learned book would have done. He wrote in French a book of the same kind, which was printed soon after his death; and is intituled, "*Tableau des Différens de la Religion*." In this performance he is very facetious, and introduces jokes, mixed at the same time with good reasons. The success of this work was no less than that of the "*Alvearium*." Numbers of people diverted themselves with examining this picture, and by that means confirmed themselves in their belief more strongly than by reading the best book of Calvin. Thuanus, however, did not approve his method of treating controversy: "I saw," says he, "Philip de Marnix at the siege of Paris, and lodged three months in the same house with him. He was a polite man, but this is no great matter. He has treated of religion in the same style with Rabelais, which was very wrong in him." He is said to have been the author of a famous song, written in praise of prince William of Nassau, and addressed to the people of the Low-countries under the oppression of the duke of Alva: and this song was supposed to be of great service, when they were forming a design of erecting a new republic, which might support itself against so powerful a monarch as the king of Spain. "In this point," says Verheiden, "Sainte-Aldegonde shewed himself as it were another Tyrteus, so often applauded by Plato; for, as this song contains an encomium of that brave prince, excitements to virtue, consolation for their losses, and useful advices, it inspired the people with a strong resolution of defending the prince and the liberty of their country." He was engaged in a Dutch version of the Holy Scriptures, when he died. He had translated from the Hebrew into Dutch verse the "*Psalms of David*;" but this version was not admitted into the church, though better than that commonly used. "That work," says Melchior Adam, "has been several times printed, but never received by the common consent of the preachers; whereas

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the other version is learnt by some thousands : for, the fate of books is according to the capacity of a reader : “ *Pro captu lectoris habent sua fata libelli.*” But if this maxim be true, the number of editions will be no proof of the goodness of a book ; because, the more foolish and empty any age is, and the more vitiated and depraved its taste, the more will ill books be sought, and good ones neglected.

SAINT-ANDRE' (NATHANAEL), an anatomist well known in this country on account of the imposture of the Rabbit-woman, and for various eccentricities of conduct. He was a native of Switzerland, but, on coming over to England, was placed by some friends under a surgeon of eminence, in which profession he became skilful. He, for a time, read public lectures on anatomy, and obtained considerable reputation ; this, however, was ruined by the part he took in the affair of Mary Tofts. He died in 1776, after having been for many years the subject of more curiosity and conversation than any of his contemporaries, though without any extraordinary talents, or claims to distinction. They who are curious to know more of this character may have their curiosity gratified by perusing “ *Anecdotes of Hogarth*” by Nichols.

SAINT-AULAIRE (FRANCIS, Marquis de), a French poet, was born at Limosin, and spent the younger part of his life in the army. He had a natural, easy, and delicate vein ; loved polite letters, which he knew how to make use of ; and cultivated poetry. He wrote but few verses till he was upwards of sixty ; and it is remarkable, that his best were written at ninety. The duchess of Maine was charmed with his conversation, and drew him to court, where he spent many years of his life. When he was upwards of ninety, he once supped with that great lady, who called him Apollo, and desired him to tell her a certain secret : to which he replied,

“ *La divinité qui s’amuse*

“ *A me demander mon secret,*

“ *Si j’étais Apollon ne feroit point ma muse :*

“ *Elle feroit Thetis, et le jour finiroit.*”

Were I Apollo, O divinest fair,

Who deign to ask the secret of a friend,

You should not be my Muse ; but I declare

You should be Thetis, and the day should end.

“ *Anacreon himself,*” says Voltaire, “ wrote much worse things, when he was a great deal younger.” He was received into the French academy in 1706, for, a piece which the severe Boileau alleged as a reason why this favour should not be granted him : he thought the piece immoral. When some of the academy expostulated with Boileau concerning his rigour,

rigour, adding, that "the marquis was a man of quality, and that some regard should be had to that;" I contest not his title to quality, but his title to poetry," said Boileau; "and I affirm, that he is not only a bad poet, but a poet of bad morals." It was replied, that the marquis of Aulairé did not pretend to be a poet by profession, but only, like Anacreon, wrote little poems for his amusement: "Anacreon!" replied Boileau; "have you read Anacreon, of whom you speak thus? Do you know, Sir, that Horace, all Horace as he was, thought himself honoured by being joined with Anacreon? Sir, while you can esteem such verses as your marquis's, you will oblige me extremely in despising mine." St. Aulairé died in 1742, aged near 100.

SAINT-CYRAN (JOHN DU VERGER DE HOURANNE, Abbot of) was descended from a noble family, and born at Bayonne in 1581. He was instructed in the belles lettres in France, and afterwards went to study divinity at Lovain; where he acquired the friendship of Lipsius, who has given a public testimony of his high esteem for him. The bishop of Poitiers was his patron, and resigned to him, in 1620, the abbey of Saint-Cyran. He was a very learned man, and wrote a great many books. He is particularly memorable for two extraordinary paradoxes, he is said to have maintained: the first of which is, that "a man under certain circumstances may kill himself;" the second, that "Bishops may take up arms." It appears, however, from an authentic memoir communicated to Bayle, that he did not in reality hold the lawfulness of suicide. The book, wherein this question is discussed, was printed at Paris in 1609, and intitled, "Question Royale," &c. that is, "The Royal question; shewing, in what extremity, especially in the time of peace, a subject may be obliged to preserve the life of a prince at the expence of his own." The occasion of writing this book is curious enough to deserve to be mentioned: and it is as follows.

When Henry IV. of France asked some lords what he should have done, if at the battle of Arques, instead of conquering, he had been obliged to fly, and, embarking on the sea, which was near, without any provisions, a storm had cast him upon some desert isle at a distance; one of them answered, that "he would sooner have given himself for food, by depriving himself of his own life, which he must have lost soon after, than have suffered the king to perish with hunger." Upon this, the king started a question, Whether this might lawfully be done? and the count de Cramail, who was present at this discourse, going some time after to visit Du Verger, whose particular friend he was, proposed to him this question, and engaged him to answer it in writing. Du Verger,

ger, who was then in the heat of youth, and might be touched with the generosity of the resolution, exercised himself upon this question, purely metaphysical, as he would have done upon the clemency of Phalaris; and, having given his solution of it two ways to the count de Cramail, this lord suppressed the best solution, and published the other without the author's name, or even knowledge, under the title of "Question Royale;" because the king had proposed it, and because it regarded only the single case relating to the life and person of the king. From which it appears, as Du Verger afterwards declared to his friends, that this little piece did not set forth his true opinion, but was only a paradox, which that lord had engaged him to maintain in his youth, as Iocrates wrote a panegyric on Busris.

His other paradox, however, we do not find that he ever disowned. The bishop of Poitiers, his patron, not only took arms, and put himself at the head of a body of men, in order to force several noblemen he distrusted to leave Poitiers but likewise published an "Apology," in 1615, against those who asserted, that "it was not lawful for ecclesiastics in a case of necessity to have recourse to arms." This apology is allowed to have had Du Verger for its author; and, it was pleasantly called, by a learned man of that time, "The Koran of the Bishop of Poitiers." Du Verger was one of those who did not approve of the Council of Trent: he considered it as a political assembly, and by no means a true council. In 1637, he was committed to prison, as his friends say, because cardinal Richelieu wanted to be revenged on him, for refusing to vote in favour of the nullity of the marriage of the duke of Orleans with the princess of Lorraine. Other reasons however were publicly given out, and attempts were made to ruin him as a teacher of false doctrines. It is said, the cardinal thought him so well qualified to answer the ministers who had written against cardinal Perron concerning the primacy of the pope and the real presence, that he exhorted him to undertake that work in prison, and offered him all the books and assistances necessary; but the abbot of Saint-Cyran replied, that "it was not for the honour of the church, that the head and principal mystery of it should be defended by a prisoner." He died of an apoplexy at Paris, in 1643: not however in confinement at Bois de Vincennes, as some have falsely asserted, but after he was set at liberty.

SAINT JOHN (HENRY), lord viscount Bolingbroke, a great philosopher and politician, and famous for the part he acted under both these characters, was descended from an ancient and noble family, and born about 1672. His father was Sir Henry St. John, son of Sir Walter St. John, who died

died at Battersea, his family-seat, July 3, 1708, in his 87th year: his mother was lady Mary, second daughter and co-heiress of Robert Rich, earl of Warwick. He was bred up, with great care, under the inspection of his grandfather, as well as his father, who neglected no means to improve and accomplish him in his tenderest years. Some have insinuated, that he was educated in Dissenting principles; and a certain writer says, that he "was well lectured by his grandmother and her confessor, Mr. Daniel Burgess, in the Presbyterian way." He has dropped a hint in his letter to Pope, printed at the end of his letter to Sir W. Windham, which seems to countenance a notion of this kind; and that is, where he speaks of being "condemned, when he was a boy, to read Manton, the Puritanical parson, as he calls him, who made 119 sermons upon the 119th Psalm." But, whatever occasional informations or instructions he might receive from his grandmother or her friends, it is very certain, that he had a regular and liberal education; and, having passed through Eton school, was removed to Christ-church in Oxford, where it may fairly be inferred, from the company he kept and the friendships he made, many of which subsisted in their full strength ever after, that he soon rubbed off the rust of Puritanism, if indeed he ever contracted it.

By the time he left the university, he was considered as a person of very uncommon qualifications, and one who was sure to make a shining figure in the world; not, indeed, without reason. He was in his person perfectly agreeable; had a dignity mixed with sweetness in his looks, and a manner extremely taking. He had much acuteness, great judgement, and a prodigious memory. Whatever he read he retained; and that in so singular a manner, as to make it entirely his own. In the earlier part of his life he did not read much, or at least many books; for which he used to give the same reason, that Menage gave for not reading Moreri's Dictionary; namely, that "he was unwilling to fill his head with what did not deserve a place there; since, when it was once in, he knew not how to get it out again." But it is probable, that in his youth he was not much given to reading and reflection. With great parts, he had, as it usually happens, great passions; and these hurried him into many of those indiscretions and follies which are common to young men. The truth is, he was a very great libertine in his younger days; was much addicted to women, and apt to indulge himself in late hours, with all those excesses that usually attend them. This, however, did not wholly extinguish in him the love of study and the desire of knowledge: "There has been something always," says he, "ready to whisper in my ear, while I ran the course of pleasure and of business, 'Solve senescentem

nature *sanus equum*; 'and while 'tis well, release thy aged horse.' But my genius, unlike the demon of Socrates, whispered so softly, that very often I heard him not, in the hurry of those passions with which I was transported. Some calmer hours there were; in them I hearkened to him. Reflection had often its turn; and the love of study and the desire of knowledge have never quite abandoned me. I am not, therefore, entirely unprepared for the life I will lead; and, it is not without reason, that I promise myself more satisfaction in the latter part of it than I ever knew in the former."

Whatever discredit these youthful extravagances might bring upon him, they did great honour to his parents; who, as his historian tells us, though they had it always in their power, yet would not produce him on the stage of public life till sufficient time had been allowed, and every method tried, to wear them, in some measure at least, away. Then they married him to the daughter and coheir of Sir Henry Winchecomb of Bucklebury, in the county of Berks, bart.; and upon this marriage a large settlement was made, which proved very serviceable to him in his old age, though a great part of what his lady brought him was taken from him, in consequence of his attainder. The very same year he was elected for the borough of Wotton-Ballet, and sat in the fifth parliament of King William, which met Feb. 10, 1700; and in which Robert Harley, esq. afterwards earl of Oxford, was chosen for the first time speaker. This parliament was but of short continuance; for, it ended June 24, 1701. The business of it was the impeachment of the king's ministers, who were concerned in the conclusion of the two partition-treaties; and, Mr. St. John going with the majority, who were then considered as Tories, ought to be looked upon as coming into the world under that denomination. We observe this in his favour against those who have charged him with changing sides in the earlier part of his life. He was in the next parliament, that met Dec. following; which was the last in the reign of William, and the first in that of Anne. He was charged, so early as 1710, with having voted this year against the succession in the House of Hanover: but his historian says, that in a little piece of his published in 1731, when it was urged as a thing notorious and undeniable, he calls it "a false and impudent assertion;" that he farther affirms the bill for settling the Protestant succession to have passed in 1701, and not in 1702; and likewise observes, that in the same year a bill was brought into parliament, by Sir Charles Hedges and himself, intitled, "A Bill for the farther security of his majesty's person, and the succession of the crown in the Protestant line, and extinguishing the hopes of the pretended prince

prince of Wales, and all other pretenders, and their open and secret abettors." What the little piece, here referred to, is, we know not; nor are we able to learn for certain, whether this noble person was or was not concerned in such a vote. All we can pretend to say is, that no answer, which he ever gave to the charge, has yet been allowed to be satisfactory and decisive. July 1702, upon the dissolution of the second parliament, the queen making a tour from Windsor to Bath, by way of Oxford. Mr. St. John attended her; and, at Oxford, with several persons of the highest distinction, had the degree of doctor of laws conferred upon him.

Persevering steadily in the same tory-connections, which he had manifestly embraced against the inclinations of his family, his father and grandfather being both whigs, he gained such an influence and authority in the house, that it was thought proper to distinguish his merit; and, April 10, 1704, he was appointed secretary of war, and of the munes. As this post created a constant correspondence with the duke of Marlborough, we may reasonably presume it to have been the principal foundation of the rumours raised many years after, that he was in a particular manner attached to that noble person. It is certain, that he knew the worth of that general; and was a sincere admirer of him; but yet he was in no sense his creature, as some have asserted. This he disavowed, when the duke was in the zenith of his power; nor was he then charged, or ever afterwards, by the duke or duchess, with ingratitude or breach of engagements to them. Yet, as we say, he had the highest opinion of the duke, which he retained to the last moment of his life; and he has told us so himself in so inimitable a manner, that it would be wrong not to transcribe the passage. "By the death of king William," says he, "the duke of Marlborough was raised to the head of the army, and indeed of the confederacy: where he, a new, a private, man, a subject, acquired by merit and management a more deciding influence than high birth, confirmed authority, and even the crown of Great Britain, had given to king William. Not only all the parts of that vast machine, the grand alliance, were kept more compact and entire; but, a more rapid and vigorous motion was given to the whole: and, instead of languishing or disastrous campaigns, we saw every scene of the war full of action. All those wherein he appeared, and many of those wherein he was not then an actor, but abettor however of their action, were crowned with the most triumphant success. I take with pleasure this opportunity of doing justice to that great man, whose faults I knew, whose virtues I admired, and whose memory, as the greatest
general

general and as the greatest minister that our country or perhaps any other has produced, I honour."

But whatever might be his regard for the duke of Marlborough at the time we are speaking of, it is certain that it must have been entirely personal; since nothing could be more closely united in all political measures than he was with Mr. Harley: and, therefore, when this minister was removed from the seals in 1707, Mr. St. John chose to follow his fortune, and the next day resigned his employment in the administration. He was not returned in the parliament which was elected in 1738; but, upon the dissolution of it in 1710, Harley being made chancellor and under-treasurer of the Exchequer, the post of secretary of state was given to St. John. About the same time he wrote the famous "Letter to the Examiner," to be found among the first of those papers: it was universally ascribed to him, and is indeed an exquisite proof of his keen abilities as a writer; for in this single short paper are comprehended the outlines of that design on which Swift employed himself for near a twelvemonth.

Upon the calling of a new parliament in November, he was chosen knight of the shire for the county of Berks, and also burgess for Wotton-Basset; and made his election for the former. He appeared now upon a scene of action, which called forth all his abilities. He sustained almost the whole weight of the business of the peace of Utrecht, which however he was not supposed to negotiate to the advantage of his country; and therefore he has sustained much ill-will and censure on that account ever since. The real state of the case is, that "the two parties," as he himself owns, "were become factions in the strict sense of the word." He was of that which prevailed for peace, against those who delighted in war; for, this was the language of the times: and so, a peace being resolved on by the English ministers at all adventures, it is no wonder if it was made with less advantage to the nation. He has owned this again, although he has justified the peace in general: "though it was a duty," says he, "that we owed to our country, to deliver her from the necessity of bearing any longer so unequal a part in so unnecessary a war, yet was there some degree of merit in performing it. I think so strongly in this manner, I am so incorrigible, that, if I could be placed in the same circumstances again, I would take the same resolution, and act the same part. Age and experience might enable me to act with more ability and greater skill; but, all I have suffered since the death of the queen should not hinder me from acting. Notwithstanding this, I shall not be surprised if you think that the peace of Utrecht was not answerable to the success of the war, nor to the efforts

made in it. I think so myself; and have always owned, even when it was making and made, that I thought so. Since we had committed a successful folly, we ought to have reaped more advantage from it than we did."

July, 1712, he had been created Baron St. John of Lediard-Tregoze in Wiltshire, and viscount Bolingbroke; and was also, the same year, appointed lord-lieutenant of the county of Essex. But, these honours not answering his expectations, (for, his ambition was undoubtedly great,) he formed a design of taking the lead in public affairs from his old friend Harley, then earl of Oxford; which proved in the issue unfortunate to them both. It must be observed, that Paulet St. John, the last earl of Bolingbroke, died the 5th of October preceding his creation; and that the earldom became extinct by his decease. The honour, however, was promised to him: but, his presence in the house of commons being so necessary at that time, Harley prevailed upon him to remain there during that session; upon an assurance, that his rank should be preserved for him. But, when he expected the old title should have been renewed in his favour, he was put off with that of viscount; which he resented as an affront, and looked on it as so intended by the treasurer, who had got an earldom for himself. See how lord Bolingbroke speaks of this: "I continued," says he, "in the house of commons during that important session which preceded the peace; and which, by the spirit shewn through the whole course of it, and by the resolutions taken in it, rendered the conclusion of the treaties practicable. After this, I was dragged into the house of lords in such a manner as to make my promotion a punishment, not a reward; and was there left to defend the treaties alone. It would not have been hard," continues he, "to have forced the earl of Oxford to use me better. His good intentions began to be very much doubted of: the truth is, no opinion of his sincerity had ever taken root in the party; and, which was worse perhaps for a man in his station, the opinion of his capacity began to fall apace.—I began in my heart to renounce the friendship which, till that time, I had preserved inviolable for Oxford. I was not aware of all his treachery, nor of the base and little means which he employed then, and continued to employ afterwards, to ruin me in the opinion of the Queen, and every where else. I saw, however, that he had no friendship for any body; and that, with respect to me, instead of having the ability to render that merit, which I endeavoured to acquire, an addition of strength to himself, it became the object of his jealousy, and a reason for undermining me." There was also another transaction, which passed not long after lord Bolingbroke's being raised to the

peerage, and which helped to increase his animosity to that minister. In a few weeks after his return from France, her Majesty bestowed the vacant ribbons of the order of the garter upon the dukes Hamilton, Beaufort, and Kent, and the earls Powlet, Oxford, and Strafford. Bolingbroke thought himself here again ill used, having an ambition, as the minister well knew, to receive such an instance as this was of his mistress's grace and favour. Upon the whole, therefore, it is no wonder, that, when the treasurer's staff was taken from this old friend, he expressed his joy by entertaining that very day, July 7, 1714, at dinner, the generals Stanhope, Cadogan, and Palmer, Sir William Wyndham, Mr. Craggs, and other gentlemen. Oxford said upon his going out, that "some of them would smart for it;" and Bolingbroke was far from being insensible of the danger to which he stood exposed: yet he was not without hopes still of securing himself, by making his court to the whigs; and it is certain, that a little before this he had proposed to bring in a bill to the house of lords, to make it treason to enlist soldiers for the Pretender, which was passed into an act.

Nevertheless, soon after the accession of king George to the throne in 1714, the seals were taken from him, and all the papers in his office secured: yet, during the short session of parliament at this juncture, he applied himself with his usual industry and vigour to keep up the spirits of the friends to the late administration, without omitting any proper occasion of testifying his respect and duty to his majesty; in which spirit he assisted in settling the civil list, and other necessary points. But, soon after the meeting of the new parliament, finding himself in imminent danger, he withdrew, and crossed the water privately to France, in March, 1715. The Continuator of Rapin's history represents him as having fled in a kind of panic: "Lord Bolingbroke's heart began to fail him," says that historian, "as soon as he heard that Prior was landed at Dover, and had promised to reveal all he knew. Accordingly that evening his lordship, who had the night before appeared at the play-house in Drury-lane, and bespoke another play for the next night, and subscribed to a new opera that was to be acted some time after, went off to Dover in disguise, as a servant to Le Vigne, one of the French king's messengers:" but his lordship ever affirmed the step to have been taken upon certain and repeated informations, that a resolution was taken, by the men in power, not only to prosecute, but to pursue him to the scaffold.

Upon his arrival at Paris, he received an invitation from the Pretender, then at Barr, to engage in his service: which he absolutely refused, and made the best application, that his

present circumstances would admit, to prevent the extremity of his prosecution in England. After a short stay at Paris, he retired into Dauphiné, where he continued till the beginning of July; when, upon receiving a message from some of his party in England, he complied with a second invitation from the Pretender; and, taking the seals of the secretary's office at Commercy, he set out with them for Paris, and arrived thither the latter end of the same month, in order to procure from that court the necessary succours for his new master's intended invasion of England. The vote for impeaching him of high treason had passed in the house of commons the June preceding; and six articles were brought into the house, and read by Walpole, Aug. 4, 1715, which were in substance as follows: 1. "That whereas he had assured the ministers of the States General, by order from her majesty in 1711, that she would make no peace but in concert with them; yet he sent Mr. Prior to France, that same year, with proposals for a treaty of peace with that monarch, without the consent of the allies." 2. "That he advised and promoted the making of a separate treaty or convention, with France, which was signed in September." 3. "That he disclosed to M. Mesnager, the French minister at London, this convention, which was the preliminary instruction to her majesty's plenipotentiaries at Utrecht, in October." 4. "That her majesty's final instructions to her said plenipotentiaries were disclosed by him to the Abbot Gualtier, an emissary of France." 5. That he disclosed to the French the manner how Tournay in Flanders might be gained by them." 6. "That he advised and promoted the yielding up of Spain and the West-Indies to the duke of Anjou, then an enemy to her majesty."—These articles were sent up to the Lords in August; in consequence of which, he stood attainted of high-treason, September the 10th of the same year.

In the mean time, his new engagements with the Pretender had the same issue: for, the year 1715 was scarcely expired, when the seals and papers of his new secretary's office were demanded, and given up; and this was soon followed by an accusation branched into seven articles, in which he was impeached of treachery, incapacity, and neglect. Thus discarded, he resolved to make his peace, if it were possible, at home. He set himself immediately in earnest to this work; and in a short time, by that activity which was the characteristic of his nature, and with which he constantly prosecuted all his designs, he procured, through the mediation of the earl of Stair, then the British ambassador at the French court, a promise of pardon, upon certain conditions, from the king, who, in July 1716, created his father Baron of Battersea and

Viscount

Viscount St. John. Such an extraordinary variety of distressful events had thrown him into a state of reflection; and this produced, by way of relief, a "*Consolatio Philosophica*," which he wrote the same year, under the title of "*Reflections upon Exile*." In this piece he has drawn the picture of his own exile; which, being represented as a violence, proceeding solely from the malice of his persecutors, to one who had served his country with ability and integrity, is by the magic of his pen converted not only into a tolerable, but what appears to be an honourable, station. He had also this year written several letters, in answer to the charge laid upon him by the Pretender and his adherents, which were printed at London in 1735, 8vo. together with answers to them by Mr. James Murray, afterwards made Earl of Dunbar by the Pretender: but, being then immediately suppressed, are reprinted in "*Tindal's Continuation of Rapin's History of England*." The following year, he drew up a vindication of his whole conduct with respect to the Tories, in the form of a letter to Sir William Wyndham, which was printed in 1753, 8vo. It is written with the utmost elegance and address, and abounds with interesting and entertaining anecdotes.

His first lady being dead, he espoused about this time, 1716, a second, of great merit and accomplishments, who was niece to madam de Maintenon, and widow of the marquis de Villette; with whom he had a very large fortune, encumbered, however, with a long and troublesome law-suit. In the company and conversation of this lady, he passed his time in France, sometimes in the country, and sometimes at the capital, till 1723: in which year, after the breaking up of the parliament, the king was pleased to grant him a full and free pardon. Upon the first notice of this favour, the expectation of which had been the governing principle of his political conduct for several years, he returned to his native country. It is observable, that bishop Atterbury was banished at this very juncture; and happening, on his being set ashore at Calais, to hear that lord Bolingbroke was there, he said, "Then I am exchanged!" His lordship having obtained, about two years after his return, an act of parliament to restore him to his family-inheritance, and to enable him to possess any purchase he should make, pitched upon a seat of lord Tankerville, at Dawley near Uxbridge in Middlesex; where he settled with his lady, and gratified the politeness of his taste by improving it into a most elegant villa. Here he amused himself with rural employments, and with corresponding and conversing with Pope, Swift, and other friends; but was by no means satisfied within: for he was yet no more than a mere titular Lord, and stood excluded from a

seat in the house of peers. Inflamed with this taint that yet remained in his blood, he entered again, in 1726, upon the public stage; and, disavowing all obligations to the minister Walpole, to whose secret enmity he imputed his not having received the full effects of royal mercy intended, he embarked in the opposition, and distinguished himself by a multitude of pieces, written during the short remainder of that reign, and for some years under the following, with great boldness against the measures that were then pursued. Besides his papers in the "Craftsman," he published several pamphlets, which were afterwards reprinted in the second edition of his "Political Tracts," and in the collection of his works.

Having carried on his part of the siege against the minister with inimitable spirit for ten years, he laid down his pen, upon a disagreement with his principal coadjutors; and, in 1735, retired to France, with a full resolution never to engage more in public business. Swift, who knew that this retreat was the effect of disdain, vexation, and disappointment, that his lordship's passions ran high, and that his attainder unreversed still tingled in his veins, concluded him certainly gone once more to the pretender, as his enemies gave out: but he was rebuked for this by Pope, who assured him; that it was absolutely untrue in every circumstance, that he had fixed in a very agreeable retirement near Fontainebleau, and made it his whole business *vacare literis*. He had now passed the 60th year of his age; and through as great a variety of scenes, both of pleasure and business, as any of his contemporaries. He had gone as far towards reinstating himself in the full possession of his former honours as great parts and great application could go; and was at length convinced, that the door was finally shut against him. He had not been long in his retreat, when he began a course of "Letters on the study and use of History," for the use of lord Cornbury, to whom they are addressed. They were published in 1752; and, though they are drawn up, as all his works are, in a most elegant and masterly style, and abound with the justest and deepest reflections, yet, on account of some freedoms taken with ecclesiastical history, they exposed him to much censure. Subjoined to these letters are, his piece "upon exile," and a letter to lord Bathurst "on the true use of study and retirement;" both full of the finest reflections, as finely expressed.

Upon the death of his father, who lived to be extremely old, he settled at Battersea, the ancient seat of the family, where he passed the remainder of his life in the highest dignity. His age, his great genius, perfected by long experience and much reflection, gave him naturally the ascendant over all
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men ; and he was, in truth, a kind of oracle to all men. He was now as great a philosopher as he had been a statesman : he read, he reflected, he wrote abundantly. Pope and Swift, one the greatest poet, the other the greatest wit of his time, perfectly adored him ; and it is well known, that the former received from him the materials for his incomparable poem, " The Essay on Man." Read the following words of a noble lord, who knew experimentally the sweets of *otium cum dignitate* : " Lord Bolingbroke," says he, " had early made himself master of books and men ; but, in his first career of life, being immersed at once in business and pleasure, he ran through a variety of scenes in a surprising and eccentric manner. When his passions subsided by years and disappointments, when he improved his rational faculties by more grave studies and reflection, he shone out in his retirement with a lustre peculiar to himself, though not seen by vulgar eyes. The gay statesman was changed into a philosopher, equal to any of the sages of antiquity. The wisdom of Socrates, the dignity and ease of Pliny, and the wit of Horace, appeared in all his writings and conversation."

Yet, even in this retirement, it is plain that he did not neglect the consideration of public affairs ; for, after the conclusion of the last war in 1747, upon measures being taken which did not agree with his notions of political prudence, he began, " Some Reflections on the present state of the nation, principally with regard to her taxes and debts, and on the causes and consequences of them : " but he did not finish them. In 1749, came out his " Letters on the spirit of patriotism, on the idea of a patriot king, and on the state of parties at the accession of king George I : " with a preface wherein Pope's conduct, with regard to that piece, is represented as an inexcusable act of treachery to him. Pope, it seems, had caused some copies of these letters, which had been lent him for his perusal, to be clandestinely printed off ; which, however, if it was without the knowledge of his noble friend, was so far from being treacherously meant to him, that it proceeded from an excess of love and admiration of him. The noble lord knew this well enough, and could not possibly see it in any other light : but, being angry with Pope, for having taken Mr. Warburton into his friendship, of whom Bolingbroke thought very ill, and for having adopted at the instigation of Warburton a system different from what had been laid down in the original " Essay on Man," he could not forbear giving a little vent to his resentment : and his lordship was the more to blame as he himself has in effect excused Pope by saying, that he was in

a very infirm state, and even in his last illness, when he suffered this change of principles to be made in him.

His lordship had often wished to draw his last breath at Battersea; and this he did Nov. 15, 1751, on the verge of 80. His corpse was interred with those of his ancestors in that church, where there is a marble monument erected to his memory, with the following inscription:

Here lies

HENRY ST. JOHN:

In the reign of Queen Anne
Secretary of war, secretary of state,
And Viscount Bolingbroke.

In the days of King George I,
And King George II,
Something more and better.

His attachment to Queen Anne
Exposed him to a long and severe persecution.

He bore it with firmness of mind;
The enemy of no national party,
The friend of no faction.

Distinguished under the cloud of a proscription,

Which had not been intirely taken off,

By zeal to maintain the liberty,
And to restore the ancient prosperity
Of Great Britain."

His lordship's estate and honours descended to his nephew, the late lord Bolingbroke: the care and benefit of his manuscripts he left to Mallet, who published them, together with his works already printed, in 1754, 5 vols. 4to. They may well enough be divided into political and philosophical works: the former of which have been touched upon already, and consist of "Letters upon History," "Letter to Wyndham," "Letters on Patriotism," and papers in the "Craftsman;" which had been separately printed in 3 vols. 8vo, under the title of "Dissertation upon Parties," "Remarks on the History of England," and "Political Tracts." His philosophical works consist of, "The substance of some letters written originally in French about 1720 to Mr. de Pouilly; letter occasioned by one of abp. Tillotson's Sermons; and letters or essays addressed to Alexander Pope, esq.;" in which all subjects relating to philosophy and religion are treated in a most agreeable and elegant manner. As Mallet had published an 8^o edition of the "Letters on History," and the "Letter to Wyndham," before the 4^{to} edition of the works came out, so he afterwards published separately the philosophical writings, 5 vols. 8vo. These essays, addressed to Pope, on philosophy and religion, contain many things which clash with
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the great truths of revelation ; and, on this account, not only exposed the deceased author to the animadversions of several writers, but occasioned also a presentment of his works by the grand jury of Westminster. His lordship, it is to be feared, was a very indifferent Christian, since there are numberless assertions in his works plainly inconsistent with any belief of revelation : but then there are numberless truths, set forth in the finest manner, with all the powers of elegance and fancy ; and which will amply reward the attention of a reader, who knows how to distinguish them from the errors with which they are mixed. Swift has said, in a letter to Pope, that “ If ever lord Bolingbroke *comes*, it must be when he turns divine :” but then he allows, that “ when he writes of any thing in this world, he is not only above trifling, but even more than mortal.” In short, whatever imperfections may be discovered in him with regard to certain principles and opinions, he was considered as a man of great parts and universal knowledge, the most extraordinary person of the age he lived in ; and as a writer, one of the finest that any age has produced.

Pope esteemed him almost to a degree of adoration ; and has blazoned his character in the brightest colours that wit could invent, or fondness bestow. In the conclusion of his “ *Essay on Man*,” in particular, the bard has immortalized both himself and his noble friend, by whose persuasion this didactic poem was begun and finished.

It may be proper to observe, that a great many letters, and some little pieces of poetry, for which he had a natural and easy turn [A], are not to be found in the edition of his works ; as are not some pieces, published in the 8vo collection of his “ *Political Tracts*,” and the dedication to lord Orford prefixed to his “ *Remarks on the History of England*.”

SAINTE-MARTHE, in Latin Sammarthanus ; the name of a family in France, which for more than an hundred years has been fruitful in men of letters. The first GAUCHER DE SAINTE-MARTHE had a son named Charles ; born in 1512, who became physician to Francis II, and was remarkable for his eloquence. Queen Margaret of Navarre and the duchess of Vendome honoured him with their particular esteem, and conferred favours upon him ; and therefore, when those ladies died in 1550, he testified his grief by a funeral oration upon each, which he caused to be published the same year. That upon the queen was in Latin, the other in French.

[A] See Nichols’s “ *Select Collection*,” vol. IV pp. 321. 333. 334. vol. VII. p. 68.

There is also some Latin and French poetry of his in being. He died in 1555.

SCEVOLF, the nephew of Charles, was born at Loudun in 1536, and became very distinguished both in learning and business. He loved letters from his infancy, and made a very great progress in them. He learned the Latin, Greek, and Hebrew, tongues; and became an orator, a lawyer, a poet, and an historian. The qualities of his heart are said to have answered those of his head: for, he is represented as having been a good friend, zealous for his country, and of inviolable fidelity to his prince. He had, in the reigns of Henry III, and Henry IV, several considerable employments, which he sustained with great reputation. In 1579, he was governor of Poitiers, and afterwards treasurer of France for this district. In 1593 and 1594, he exercised the office of intendant of the finances, in the army of Bretagne, commanded by the duke de Montpensier: and, in the latter of these years, he reduced Poitiers to the subjection of Henry IV, for which singular service that prince was greatly obliged to him. Some time after, he conceived thoughts of retiring to his own country, and spending the remainder of his life in contemplation and tranquillity: but he was again made governor of Poitiers; and this dignity was conferred on him with such singular circumstances of favour and esteem, that he could not decline it. Upon the expiration of this office, he went to Paris, and thence to Loudun, where he lived the rest of his days "in otio cum dignitate." This town had been often protected from ruin in the civil wars merely by his credit; and therefore could not but regard him as its protector and saviour. The inhabitants called him the father of his country. He died there in 1623, regretted by all the world; and his funeral oration was made by the famous Urban Grandier. He was the author of "*La louange de la ville de Poitiers, 1573*;" "*Opera Poetica*," consisting of odes, elegies, epigrams, and sacred poems, in French and Latin, 1575; "*Gallorum doctrina illustrium elogia, 1598*:" but his chief work, and that which keeps his name still alive in the republic of letters, is his work called "*Pædotrophia, seu de puerorum educatione*," printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author's life-time, and hath gone through as many since. It was neatly printed at London 1708, in 12mo, together with the "*Callipædia*" of Quillet, who declares, in that poem, how infinitely he admired it.

Seevole left several sons; of whom Abel, the eldest, born at Loudun in 1570, applied himself, like his father, to literature. He cultivated French and Latin poetry, and succeeded in it. His Latin poems were printed with those of his father

in 1632, 4to, but are inferior to them. Lewis XIII. settled on him a pension, for the services he had done him, and made him a counsellor of state. In 1627, he was made librarian to the king at Fontainebleau; and had after that other commissions of importance. He died at Poitiers in 1652: his "Opuscula Varia" were printed there in 1645, 8vo. This Abel had a son of his own name, born in 1630, and afterwards distinguished by his learning. He succeeded his father as librarian at Fontainebleau, and in that quality presented to Lewis XIV, in 1668, "Un Discours pour le rétablissement de cette Bibliotheque." He died in 1706.

Scevole's second and third sons, Scevole and Lewis, were born in 1571. They were twin-brothers, of the same temper, genius, and studies; with this difference only, that Scevole continued a layman, and married, while Lewis embraced the ecclesiastical state. They spent their lives together in perfect union, and were occupied in the same labours. They were both counsellors to the king, and historiographers of France. They were both interred at St. Severin in Paris, in the same grave; though Scevole died in 1650, and Lewis did not die till 1656. They distinguished themselves by their knowledge, and in conjunction composed the "Gallia Christiana."

Besides these, there were DENIS, PETER SCEVOLE, ABEL LEWIS, and CLAUDE, DE SAINTE-MARTHE, all men of learning, and who distinguished themselves by various publications; but their works are not of a nature to make a particular enumeration of them necessary here. They relate to things peculiar to the ecclesiastical and civil state of France, and things of no importance at all to a foreigner.

SALARO, was a painter of great eminence in the 15th century. He was also a disciple of Leonardo da Vinci. Salario was born at Milan in 1487, and died at Florence at the age of 72.

SALE (GEORGE), a learned Englishman, who died at London in 1736, after having done much service to the republic of letters. He had a principal hand in the "Universal History," and executed all the Oriental part of it. He was also engaged in other things: but his capital work is, "The Koran, commonly called the Alcoran of Mohammed, translated into English immediately from the original Arabic; with explanatory notes taken from the most approved commentators. To which is prefixed, a Preliminary Discourse, 1734," 4to. The Preliminary Discourse consists of 186 pages, and is divided into eight sections, which treat of the following particulars: Sect 1. "Of the Arabs before Mohammed, or, as they express it, in the 'time of ignorance;' their history, religion, learning, and customs." Sect. 2. "Of the state of Christianity, particularly
of

of the Eastern Churches, and of Judaism, at the time of Mohammed's appearance; and of the methods taken by him for establishing his religion, and the circumstances which concurred thereto." Sect. 3. "Of the Korân itself, the peculiarities of that book, the manner of its being written and published, and the general design of it" Sect. 4. "Of the doctrines and positive precepts of the Korân, which relate to Faith and religious Duties." Sect. 5. "Of certain negative precepts in the Korân." Sect. 6. "Of the institutions of the Korân in civil affairs." Sect. 7. "Of the months commanded by the Korân to be kept sacred, and of the setting apart of Friday for the especial service of God." "Sect. 8. "Of the principal sects among the Mohammedans; and of those who have pretended to prophesy among the Arabs in or since the time of Mohammed." This Preliminary Discourse, as should seem, might deserve to be published separately from the Korân.

For something more about Sale, see AMHURST.

SALISBURY (JOHN of), an English divine, antiquarian, and critical author, flourished in the times of K. Stephen, and Hen. II. His works, though little known, are yet certainly curious and valuable. He appears to have been well read in all the Latin classics, whom he not only quotes, but seems both to relish and understand.

SALISBURY (ROBERT CECIL, earl of), an eminent statesman in the reigns of Elizabeth and James I. was the son of William lord Burleigh, by his second lady, Mildred, eldest daughter of Sir Anthony Cooke. The exact time of his birth is not known; but it is supposed to have been about the year 1550. He was educated at St. John's college Cambridge, where he took the degree of master of arts. He had the advantage of being a courtier from his cradle, and of being trained under his excellent father; by which means he became a great proficient in all state affairs. He was accordingly employed by queen Elizabeth in important negotiations, and matters of the greatest consequence. Her majesty having conferred on him the honour of knighthood, she sent him assistant to the earl of Derby, ambassador to the king of France. At his return she made him, in 1596, second secretary of state, with Sir Francis Walsingham; and, after the death of that great man, he continued principal secretary of state as long as he lived. In 1597, he was constituted chancellor of the duchy of Lancaster, and lord privy-seal. In 1598, he was one of the commoners sent into France, to negotiate a peace between that crown and Spain; and he soon after succeeded his father, the lord Burleigh, in the office of master of the wards. He succeeded him also in the character of

of prime minister; for, from the time of lord Burleigh's death, the public affairs were chiefly under the direction of Sir Robert Cecil. He displayed very considerable political abilities, and maintained an extensive correspondence in most of the countries of Europe. He was very active in the opposition against the earl of Essex, and appears to have been a principal instrument in bringing that unfortunate nobleman to the block.

Queen Elizabeth dying on the 24th of March, 1603, it was Sir Robert Cecil who first publicly read her will, and proclaimed king James I. And he so much ingratiated himself with that monarch, that, on the 13th of May this year, he was created baron of Essenden in Rutlandshire; the 20th of August, 1604, viscount Cranbourne in Dorsetshire; and, on the 4th of May, 1605, earl of Salisbury. He was also appointed chancellor of the university of Cambridge; and on the 20th of May, 1605, installed knight of the Garter. He continued to apply himself to the management of public affairs with extreme assiduity; and, upon the death of the earl of Dorset, in 1608, was advanced to the post of lord high treasurer of England; when, finding the exchequer almost exhausted, he laboured with great diligence to increase the royal revenues, and employed every method which he could devise for that purpose. His indefatigable application to public business threw him at length into a consumption of the lungs; and, after having been for some time in a declining condition, he was attacked, in the beginning of the year 1612, with a tertian ague, which turned to a complication of the dropsy and scurvy. These united disorders put a period to his life on the 24th of May in that year. He was a nobleman of uncommon abilities and sagacity, and was perfectly acquainted with the state and interests of the nation. King James used to call him his "Little Beagle," alluding to the many discoveries he made, of which he sent him intelligence.

SALLENGRE (ALBERT HENRY DE), an ingenious and laborious writer, was born at the Hague in 1694; his father being receiver-general of Walloon Flanders, and of an ancient and considerable family. He was educated with great care, and sent at a proper age to Leyden; where he studied history under Perizonius, philosophy under Bernard, and law under Voetius and Noodt. Having finished his academical studies with honour, he returned to his parents at the Hague, and was admitted an advocate in the court of Holland. After the peace of Utrecht in 1713, he went to France; and spent some time at Paris in visiting libraries, and in cultivating friendships with learned men. In 1716, he was made coun-
seller

fellow to the princefs of Naffau; and, the year after, commiffary of the finances of the States General. He went again to France in 1717; and two years after to England, where he was elected fellow of the Royal Society. He was author of feveral publications, which fhewed parts, learning, and induftry; and without doubt would, if he had lived, have been of great ufe and ornament to the republic of letters, but, catching the fmall-pox, he died of it, 1723, in his 30th year.

He had a hand in the "Literary Journal," which began at the Hague in 1713. In 1714, he published "*L'Eloge de l'Yvresse*," a piece of much fpirit and gaiety; in 1715, "*Hiftoire de Pierre de Montmaur*," a collection of all the pieces written againft this famous parasite, with a prefatory difcourfe, giving an account of them; in 1716, "*Commentaires fur les Epitres d'Ovide par M. de Meziriac*," with a difcourfe upon the life and works of Meziriac; the fame year, "*Poéfies de M. de la Monnoye*;" in 1716, 1718, 1719, "*Novus Thesaurus Antiquitatum Romanarum*," a Supplement to Grævius's collection, in 3 vols. folio; in 1718, "*Huetii de rebus ad eum pertinentibus Commentarius*," with a preface written by himfelf.

So far he was, we fee, chiefly an editor of other people's works; but, at the time of his death, he was very bufy upon a confiderable one of his own: and that was, "A History of the United Provinces from 1609, to the conclufion of the peace of Munfter in 1648." It was published at the Hague in 1728, with this title; "*Effai d'une Hiftoire des Provinces Unies pour l'année 1621, ou la Treve finit, et la Guerre recommence avec l'Efpagne*," 4to.

SALLO (DENIS DE), a French writer, famous for inventing literary journals, was defcended from an ancient and noble family, and born at Paris in 1626. He was far from being one of thofe children who aftonifh us by their forwardnefs: on the contrary, he was very dull and heavy, and gave little hopes of any progrefs in letters or fcience. His genius broke out all at once afterwards; and he not only acquired the Greek and Latin tongues in a mafterly way, but maintained public thefes in philofophy with prodigious applaufe. He then ftudied the law, and was admitted a counfellor in the parliament of Paris in 1652. He did not fuffer himfelf, however, to be fo immerfed in bufinefs as to neglect the purfuit of letters: he read all kinds of books, made curious researches, and kept a perfon always near him to take down his reflections, and to make abftracts. In 1664, he formed the project of a "*Journal des Sçavans*;" and, the year following, began to give it to the public under the name of *Sieur de Herouville*,

rouville, which was that of his valet de chambre. But he played the critic too severely, and gave great offence to those who knew how to make returns. Menage's "*Amœnitates Juris Civilis*" was one of the first of those works which fell under Sallo's cognizance, and was censured pretty smartly: which censure provoked Menage to treat our critic with great severity in his preface to the works of Malherbe, printed in 1666. Charles Patin's "*Introduction à la connoissance des médailles*" was another work our journalift took liberties with; and this excited his father Guy Patin to abuse both him and his journal with as little ceremony and reserve as he dealt with all who displeased and provoked him. In short, the newness and strangeness of the thing, and the natural dislike that people have to be criticised, raised such a storm against Sallo, that he was not able to weather it out; and therefore, after having published his third journal, he dropped the work, or rather turned it over to the Abbé Gallois, who, re-assuming it the next year, contented himself, instead of criticizing and censuring, with giving titles and making extracts. All the nations of Europe followed this plan of Sallo; and different literary journals sprang up every where under different titles. Voltaire, after mentioning Sallo as the inventor of this kind of writing, says, that "it was brought to perfection by Bayle, but afterwards dishonoured by other journals, which were published at the desire of avaricious book-sellers, and written by obscure men, who filled them with erroneous extracts, follies, and lies. Things," says he, "are come to that pass, that praise and censure are all made a public traffic, especially in periodical papers; and letters have fallen into disgrace by the management and conduct of these infamous scribblers."

Sallo died in 1669; and, although he published a piece or two of his own, yet he is now to be commemorated only for setting on foot a scheme eventually of infinite use to letters.

SALLUSTIUS (CAIUS CRISPUS), an ancient Roman historian, was born at Amiternum, a city of Italy, a year after the poet Catullus was born at Verona; that is, in the year of Rome 669, and before Christ 85. His family was Plebeian, and not Patrician, as appears from his being afterwards tribune of the people; and it is observable, that he is on all occasions severe upon the nobles, particularly in his "*History of the Jugurthine War*." His education was liberal, and he made the best use of it; of which we need no other proof, than those valuable historical monuments of his, that are happily transmitted to us among the few remains of antiquity. Suetonius has told us the name of his master in his book "*De illustribus Grammaticis*." No man has in-
veighed

weighed more sharply against the vices of his age than this historian; yet no man had less pretensions to virtue than he. His youth was spent in a most lewd and profligate manner; and his patrimony almost squandered away, when he had scarcely taken possession of it. M. Varro a writer of undoubted credit, relates, in a fragment preserved by Aulus Gellius, that Sallust was actually caught in bed with Fausta, the daughter of Sylla, by Milo her husband, who scourged him very severely, and did not suffer him to depart till he had redeemed his liberty with a considerable sum.

A. U. C. 694, he was made *questor*, and in 702 *tribune* of the people; in neither of which places is he allowed to have acquitted himself at all to his honour. By virtue of his *questorship*, he obtained an admission into the senate; but was expelled thence by the censors in 704, on account of his immoral and debauched way of life. The author of the invective against him, which is falsely attributed to Cicero, says, that after his expulsion from the senate, he was no longer seen in Rome; and suspects that he fled to Cæsar who was then in Gaul. It is certain, that in 705 Cæsar restored him to the dignity of a senator; and, to introduce him into the house with a better grace, made him a *questor* a second time. In the administration of this office, he behaved himself very scandalously; exposed every thing to sale, that he could find a purchaser for; and, if we may believe the author of the invective, thought nothing wrong which he had a mind to do: "*Nihil non venale habuerit, cujus aliquis emptor fuit; nihil non æquum et verum duxit, quod ipsi facere collibuisse.*" In 707, when the African war was at an end, he was made *prætor* for his services to Cæsar, and sent to Numidia, where he acted the same part as Verres had done in Sicily; outrageously plundered the province, and returned with such immense riches to Rome, that he purchased a most magnificent building upon mount Quirinal, with those gardens which to this day retain the name of "*Sallustian Gardens*," besides his country-house at Tivoli. How he spent the remainder of his life, we have no account; but probably in adorning his houses, in building villas, and in procuring all those elegances and delights which were proper to gratify an indolent and luxurious humour. Eusebius tells us, that he married Terentia, the divorced wife of Cicero; and that he died at fifty in 719, which was about four years before the battle of Actium.

The early Christians, who were more remarkable for the strictness of their lives than the elegance of their writings, used to say of themselves, "*non magna loquimur, sed vivimus.*" Our historian must have reversed this, and said, "*non*

"non magna vivimus, sed loquimur;" since no man wrote better, and at the same time lived worse. The ancients themselves allowed him the first place among their historians, as appears from these lines of Martial;

"Hic erit, ut perhibent doctorum corda virorum,
"Crispus Romana Primus in Historia."

and they have been followed in this by many of the moderns. Le Clerc, who has written the life of Sallust, is very angry at him for thus crying up virtue, while he continued to practise vice; "multo magis," says he, "iram nostram movent improborum honesti sermones:" because he thinks it injurious to the cause of virtue, to be patronized by such advocates. Now we think just the contrary. Virtue, as it should seem, cannot derive a greater sanction than from the praises bestowed on it by vicious men; whose reason forces them to approve what their passions will not suffer them to practise. Nor is there that singularity in such a character which is generally imagined. There is not perhaps a man breathing, who may not say with Ovid, "Video meliora proboque, deteriora sequor." Our Sir Richard Steele felt this in a high degree; which made him wish, that there was some word in our language to express a lover of virtue, as philosopher among the Greeks expressed a lover of wisdom. When therefore we find Sallust lamenting, as he does in the beginning of the "History of Catiline's Conspiracy," his having been so deeply engaged in the vices of his age, and resolving for the future not to spend his precious time in idleness and luxury, "socordia atque desidiosa bonum otium conterere," there is no reason at all to doubt of his sincerity, (for, such reflections are very natural under any stroke of adversity, or season of disgrace, which he was probably in when he made them,) but rather to pity the unhappiness of his constitution and nature, which would not suffer him to keep his resolution, when he afterwards became more prosperous.

Of many things which he wrote we have nothing remaining, but his "Histories of the Catilinarian and Jugurthine wars;" together with some orations, or speeches, printed with his fragments. He was allowed to have every perfection as an historian; but censured by his contemporaries as a writer, for affecting obsolete expressions, and reviving old words from "Cato's Origines." The moderns cannot be supposed to see the full force, or to judge exactly of this censure: we may just observe, however, upon this occasion, that there are numberless words in our oldest English writers, now grown obsolete, that are stronger and more expressive than those which have supplied their places; and, that perhaps,

among the various methods proposed for the perfecting of our language, it would be none of the least considerable to revive such words.

The editions of Sallust are innumerable. Wasse, a learned critic of our own country, gave a correct edition of him at Cambridge, 1710, "*cum notis integris variorum et suis*," in 4to; and he has been since published by Havercamp at Amsterdam, 1 42, in 2 vols. 4to.

SALMANASAR, king of Assyria, whom the Bible calls Suah, succeeded Tiglathphalasar, his father, A. M. 3276. Being insensd at Hosea, king of Samaria, for refusing to pay him tribute, and for putting himself under the protection of the king of Egypt, he besieged him three years in Samaria, which he at last took, and carried the people captive into Assyria, which put an end to the kingdom of Israel.

He was afterwards vanquished by the Tyrians, and died the following year. His son Sennacherib succeeded him.

SALMASIUS (CLAUDIUS), or CLAUDIUS DE SALMASIA, a man of most uncommon abilities and immense erudition, was descended from an ancient and noble family, and born at or near Semur in France. His birth has been usually placed in 1588; but the writer of his life declared this to have been done without any authority at all, and affirms it to have happened in 1596. His father Benignus de Salmasia was a king's counsellor, eminent in the law, and a member of the parliament of Burgundy. He was also a man of great learning; and therefore undertook and continued the business of his son's education, till he had grounded him well in the Latin and Greek tongues. The son made as hopeful a progress as the fondest father could wish; for we are told, that he could construe Pindar very exactly, and make verses both in Latin and Greek, when not more than ten years of age. At eleven, his father was about sending him to study philosophy under the Jesuits at Dijon; but the son expressed a disinclination to this, and obtained leave to go to Paris. His mother, it seems, was a Protestant, and had been infusing new notions into him upon the subject of religion; so that he had already conceived prejudices against Popery, and therefore was for avoiding all connections with its professors. To Paris he went, where he made acquaintance with the learned; who were all astonished to find such forwardness of parts, and even erudition, in a boy. He stayed here between two and three years; conversed much with the doctors of the Reformed church; and, in short, confirmed himself in the Reformed religion, which being now resolved to embrace openly, he asked his father leave to go into Germany, and particularly to Heidelberg, where he should breathe a freer
air.

air. His father knowing his inclinations, and fearing lest he should, by renouncing the Catholic religion, disqualify himself for the honours which he himself then possessed, and proposed to transmit to him at his death, demurred upon this affair, and endeavoured to put him off from time to time; but the son at length obtaining leave, though it was granted with much reluctance, set off from Paris, with some merchants who were going to Francfort fair, and arrived at Heidelberg when he was in his 14th year.

He brought recommendatory letters to all the learned there from Isaac Casaubon, with whom he had been particularly intimate at Paris; so that he was at once upon the most familiar terms with Dionysius Gothofredus, Janus Gruterus, and others. He immediately put himself under Gothofredus, to study the civil law; and applied to it with that intenseness with which he applied to every thing. He obliged his father greatly by this; and, by his growing reputation and authority in learned matters, gained at length so much upon the old gentleman, as to draw him over after him to the Reformed Religion. By the friendship of Gruterus, he had the free use of the Palatine library, which was a very rich and noble one; and there employed himself in turning over books of all kinds, comparing them with manuscripts, and even in transcribing manuscripts which were not printed. He did this almost without ceasing; and he always sat up every third night. By this means, though a youth, he obtained a great and extensive reputation in the republic of letters; insomuch that he was now known every where to be, what Isaac Casaubon had some years before pronounced him, "*ad miraculum doctus*;" but at the same time hurt his constitution, and brought on an illness, which lasted him above a year, and from which he with difficulty recovered.

When he had spent three years at Heidelberg, he returned to his parents in Burgundy; whence he made frequent excursions to Paris, and kept up a correspondence with Thuanus, Rigaltius, and the learned of those times. He had begun his publications at Heidelberg, and he continued them to the end of his life. They gained him as much glory as vast erudition can gain a man. His name was sounded throughout Europe; and he had the greatest offers from foreign princes and universities. The Venetians thought his residence among them would be such an honour, that they offered him a prodigious stipend; and with this condition, that he should not be obliged to read lectures above three times a year. We are told, that our university of Oxford made some attempts to get him over into England; and it is certain, that the pope made similar overtures, though Salmasius had not only deserted his

religion, and renounced his authority, but had actually written against the papacy itself. He withstood all these solicitations, for reasons which were to him good ones; but, in 1632, complied with an invitation from Holland, and went with his wife, whom he had married in 1621 at Leyden. He did not go there to be professor, or honorary professor; but, as Vorstius in his "Funeral Oration" expresses it, "to honour the university by his name, his writings, his presence."

Upon the death of his father, in 1640, he returned for a certain time into France; and, on going to Paris, was greatly caressed by cardinal Richelieu, who used all possible means with him to detain him, even to the bidding him to make his own terms; but could not prevail. The obligation he had to the States of Holland, the love of freedom and independency, and the necessity of a privileged place, in order to publish such things as he was then meditating, were the principles which enabled him to withstand the cardinal; though Madam Salmasius, or Madame de Saumaize, his wife, was, as Guy Patin relates, charmed with the proposal, and no doubt teased her husband heartily to accept it. Salmasius could less have accepted the great pension, which the cardinal then offered him, to write his history in Latin; because in such a work he must either have offended, or have advanced many things contrary to his own principles, and to truth. He went into Burgundy to settle family-affairs, during which the cardinal died; but was succeeded by Mazarin, who, upon our author's return to Paris, troubled him with solicitations, as his predecessor had done. Salmasius, therefore, after about three years absence, returned to Holland: whence, though attempts were afterwards made to draw him back to France, it does not appear that he ever entertained the least thought of removing. In the summer of 1650, he went to Sweden, to pay queen Christina a visit, with whom he continued till the summer following. The reception and treatment he met with from this princess, as it is described by the writer of his life, is really curious and wonderful. "She performed for him all offices," says he, "which could have been expected even from an equal. She ordered him to chuse apartments in her palace, for the sake of having him with her, 'ut lateri adhereret,' whenever she would. But Salmasius was almost always ill while he stayed in Sweden, the climate being more than his constitution could bear: at which seasons the queen would come to the side of his bed, hold long discourses with him upon subjects of the highest concern, and, without any soul present, but with the doors all shut, would mend his fire, and do other necessary offices for him."

him." "Ut verborum compendium faciam, omnia illi regina præstitit, quæ vel ab æquali poterant exspectari. In aula sua deligere eum sedem voluit, ut semper cum vellet lateri adhæreret. Verum, quia impar fuerit æri ferendo Heros noster, fere semper decubuit. Illa tamen ad lectulum ejus accedere, varios et prefixos sermones cum eo de gravissimis rebus conferere, idque sine arbitrio; adeo ut, scribis omnibus occlusis, ipsa etiam focum strueret, et quæ alia decumbenti officia essent necessaria præstaret."

Hitherto things had gone gloriously with Salmasius. He had published many great and learned works, which had spread his name all over the world; and nothing but applause and panegyric had sounded in his ears. Happy therefore had this hero in letters been, if the good queen of Sweden had closed all her kind offices to him with closing his eyes; but, like his royal master Lewis XIV, who was a hero without letters, he was unhappily destined to survive his glory, at least in some measure, as will appear from the sequel. Upon the murder of Charles I. of England, he was prevailed upon, by the royal family then in exile, to write a book in defence of that king; which he published the year after, with this title, "*Defensio Regia pro Carolo I. ad Serenissimum Magnæ Britanniæ Regem Carolum II. filium natu majorem, hæredem et successorem legitimum. Sumptibus Regiis, anno 1649.*" Our famous poet Milton was employed, by the powers then prevailing here, to answer this book of Salmasius, and to obviate the prejudices, which the reputation of his great abilities and learning might raise against their cause; and he accordingly published in 1651 a Latin work, intituled, "*Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam.*" If Milton had not so much learning as Salmasius, though he was in reality very learned, he had yet learning enough for the cause he was to defend; and he defended it in such a manner, that his book was read all over Europe and conveyed such an image of its writer, that those who hated his principles could not but think most highly of his abilities. Salmasius in the mean time was not supposed to have acquitted himself so well upon this occasion, and therefore rather sunk in his character. Add to this, that Milton infinitely surpassed him in wit, and fancy, and sharpness of pen; which he exerted very powerfully against him, and with which he was supposed to annoy and gall him sorely; as might easily be supposed considering what a different kind of homage he had always been accustomed to receive, and particularly how tenderly and affectionately he had just before been treated by the queen of Sweden. Nevertheless, under all these discouragements, he began an answer to Mil-

ton, and went a great way in it, but died before he had finished it. What he had done was published by his son Claudius Salmasius in 1660, and dedicated to Charles II.

Salmasius died Sept 3, 1653. One party, who wished it true, said Milton killed him: another party, who wished it true also, said that he was poisoned: but a third were of opinion, that his death was hastened by drinking the Spa waters improperly in a time of sickness; and, as these appear to have been the most unprejudiced, it is very probable they were the nearest to the truth. He was a man, as we have had frequent occasion to take notice, of the vastest erudition joined to very uncommon powers of understanding. He was knowing in every thing, in divinity, in law, in philosophy, in criticism; and so consummate a linguist, that there was hardly a language he had not attained some mastery in. He was perfect in Greek and Latin: he understood the Hebrew, Arabic, Persian, Egyptian, Chinese, &c. and he was well acquainted with all the European languages. He was the greatest scholar of his own or perhaps of any time: but then his great learning was tarnished with some detestable qualities; as, an immoderate love and admiration of himself, a contempt of others, and a perfect hatred of all who did not think exactly with him.

His works are very numerous and various. The greatest monuments of his learning are his "*Notæ in Historiæ Augustæ Scriptores*," and his "*Exercitationes Plinianæ in Solinum*." There is a very good print of him, inserted in his second edition of "*Tertullianus de Pallio*, L. Bat. 1656," 8vo.

SALMON (WILLIAM), a celebrated empiric, who practised physic with various success for a long course of years. He published a considerable number of medical books, the chief of which is his "*Complete Physician, or Druggist's Shop opened*," a thick octavo of 1207 pages; "*A large Herbal*," fol. His "*Polygraphice*" has sold better than all the rest of his works; the tenth edition of it is dated Lond. 1701. He flourished in 1685.

SALMON (NATHANIEL), son of the rev. Thomas Salmon, M. A. rector of Mespall in Bedfordshire, was admitted of Bene't-college, June 11, 1690, under the tuition of Mr. Beck, and took the degree of LL. B. in 1695. Soon after which he went into orders, and was for some time curate of Westmill in Hertfordshire; but, although he had taken the oaths to king William, he would not do it to his successor queen Anne; and when he could officiate no longer as a priest, he applied himself to the study of physic, which he practised first at St. Ives in Huntingdonshire, and afterwards at Bishop's Stortford

Stortford in the county of Hertford. He did not, however, take this turn out of necessity, but by choice, since he had the offer of a living of 140*l.* per annum from a friend in Suffolk, if his conscience would have permitted him to qualify himself for it by taking the legal oaths. He was the elder brother of Mr. Thomas Salmon the historiographer; who, dying suddenly in London in April 1743, was buried in St. Dunstan's church. A third brother was a clergyman in Devonshire; and they had a sister, who, in May 1731 (when their mother died at Hitchin, Herts), lived in the family of abp. Wake. Nathaniel (who left three daughters) was the author of, 1. "A Survey of the Roman Antiquities in the Midland Counties in England, 1726," 8vo.—2. "A Survey of the Roman Stations in Britain, according to the Roman Itinerary, 1721," 8vo.—3. "The History of Hertfordshire, describing the county and its ancient monuments, particularly the Roman, with the characters of those that have been the chief possessors of the lands, and an account of the most memorable occurrences, 1728," folio. This was designed as a continuation of Sir Henry Chauncey's History, and dedicated to the earl of Hertford.—4. "The Lives of the English Bishops from the Restoration to the Revolution, fit to be opposed to the Aspersions of some late Writers of Secret History, 1733."—5. "A Survey of the Roman Stations in England, 1731," (an improved edition probably of No. 1. and 2.) 2 vols. 8vo.—6. "The Antiquities of Surrey, collected from the most Ancient Records, and dedicated to Sir John Evelyn, bart. with some Account of the Present State and Natural History of the County, 1736," 8vo.—7. "The History and Antiquities of Essex, from the Collections of Mr. Strangeman," in folio; with some Notes and Additions of his own; but death put a stop to this work, when he had gone through about two thirds of the county, so that the hundreds of Chelmsford, Hinkford, Lexden, Tendring, and Thurstable, are left unfinished.

SALTER (SAMUEL) D. D. was the eldest son of Dr. Samuel Salter, prebendary of Norwich, archdeacon of Norfolk, by Anne-Penelope, the daughter of Dr. John Jeffery, archdeacon of Norwich. He was educated for some time in the free-school of that city, whence he removed to that of the Charter house. After having laid a good foundation in the learned languages, he was admitted of Bene't-college, Cambridge, June 30, 1730, under the tuition of Mr. Charles Skottowe, and, soon after his taking the degree of B. A. was chosen into a fellowship. His natural and acquired abilities recommended him to Sir Philip Yorke, then lord-chief-justice of the King's Bench, and afterwards earl of Hardwicke, for the

the instruction of his eldest son the present earl, who, 1737 & 1740, with three of his brothers, in compliment to abp. Herring, were educated at that college. As soon as that eminent lawyer was made lord-chancellor, he appointed Mr. Salter his domestic chaplain, and gave him a prebend in the church of Gloucester, which he afterwards exchanged for one in that of Norwich. To this he added the rectory of Burton Coggles, in the county of Lincoln, in 1740; where he went to reside soon after, and, marrying Miss Secker, a relation of the then bishop of Oxford, continued there till 1750, when he was nominated minister of Great Yarmouth by the dean and chapter of Norwich; where he performed the duties of that large parish with great diligence, till his promotion to the preachershship at the Charter-house in January, 1754; some time before which (in July, 1751), abp. Herring had honoured him with the degree of D. D. at Lambeth. In 1756, he was presented by the lord-chancellor to the rectory of St. Bartholomew near the Royal Exchange, which was the last ecclesiastical preferment he obtained. But in Nov. 1761, he succeeded Dr. Bearcroft as master of the Charter-house, whom he had before succeeded in the preachershship. While he was a member of Bene't college, he printed Greek Pindaric Odes on the nuptials of the Princes of Orange and Wales, and a copy of Latin Verses on the Death of Queen Caroline. It was his custom to preach *extempore*. Besides a Sermon preached on occasion of a music-meeting at Gloucester, another before the lord mayor, Sept. 2, 1740, on the anniversary of the fire of London, a third before the sons of the clergy, 1755, which was much noticed at the time, and underwent several alterations before it was printed, and one before the house of commons, Jan. 30, 1762; he published "A complete Collection of Sermons and Tracts" of his grandfather Dr. Jeffery, in 2 vols. 8vo, 1751, with his life prefixed, and a new edition of "Moral and Religious Aphorisms," by Dr. Whichcote, with large additions of some letters that passed between him and Dr. Tuckney, "concerning the Use of Reason in Religion, &c." and a biographical preface, 8vo. 1751. To these may be added, "Some Queries relative to the Jews, occasioned by a late sermon, with some other papers occasioned by the Queries, published the same year. In 1773 and 1774, he revised through the press Seven of the celebrated "Letters[H] of Ben Mordecai;" in 1776 he printed, for private use, "The first 106 Lines of the First Book of the Iliad [1]; nearly as written in Homer's Time

[H] By the Rev. Henry Taylor, of Crawley, Hants; author of several other very valuable publications.

[1] These (with Dr. Salter's senti-

ments on the Digamma) have been since copied in an improved edition of "Dawes's Miscellanea Critica, Oxford, 1781," 8vo, p. 434—439.

and Country;" and printed also in that year, "Extract from the Statutes of the House, and Orders of the Governors; respecting the Pensioners or poor Brethren" [of the Charter-house,] a large single sheet in folio; in 1777, he corrected the proof-sheets of Bentley's Dissertation on Phalaris; and not long before his death, which happened May 2, 1778, he printed also an inscription to the memory of his parents, an account of all which may be seen in the "Anecdotes of Bowyer." Dr. Salter was buried, by his own express direction, in the most private manner, in the common burial-ground belonging to the Brethren of the Charter-house.

In the discussion of philological subjects the sentiments of Dr. Salter deserve attention. He was a very accurate Greek scholar; his reading was universal, and extended through the whole circle of ancient literature; he was acquainted with the poets, historians, orators, philosophers, and critics, of Greece and Rome; his memory was naturally tenacious, and it had acquired great artificial powers, if such an expression be allowable, by using no notes when he delivered his sermons. To this mode of preaching for a long course of years he had accustomed himself. So retentive indeed were his faculties, that, till a few years before his death, he could quote long passages from almost every author whose works he had perused, even with a critical exactness. Nor were his studies confined to the writers of antiquity: he was equally conversant with English literature, and with the languages and productions of the learned and ingenious in various parts of Europe. In his earlier life he had been acquainted with Bentley, and cherished his memory with profound respect. He preserved many anecdotes of this great critic, which were published from his papers by our learned English printer, Bowyer.

SALVATOR (ROSA), an Italian painter, was born at Naples in 1615. It is said, he led a very dissipated youth; and that he even associated with banditti, which course of life naturally led him, by way of retreat, into those wild scenes of nature which he afterwards so nobly described upon canvas. His paintings are in great repute for the beauty and happy variety of their tints, their strength and glow of colouring. They consist chiefly of landscape and small history. His human figures are incomparably fine, and generally most happily introduced. Few of his larger works have found their way into England. But, his paintings being in few hands, he is more generally known by his prints, of which he etched a great number. They consist chiefly of small single figures, and of historical pieces. There is great delicacy in them, both in the drawing and etching; but very little strength or general effect. He died at Rome in 1673.

SALVIAN, or SALVIANUS, a clear, elegant, and beautiful, writer, was one of those who are usually called fathers of the church, and began to be distinguished about 440. The time and place of his birth cannot be settled with any exactness. Some have supposed him to have been an African, but without any reasonable foundation: while others have concluded, with better reason, that he was a Gaul, from his calling Gallia his “*solum patrium*,” though perhaps this may prove no more than that his family came thence. His editor Baluzius collects with great appearance of probability, from his first epistle, that he was born at Cologne in Germany; and it is known, that he lived a long time at Triers. It was here that he married a wife who was an heathen, but whom he easily brought over to the faith. He removed from Triers into the province of Vienne, and afterwards became a priest of Marseilles. Some have said, that he was a bishop; but this is a mistake, which arose, as Baluzius very well conjectures, from this corrupt passage in Gennadius, “*Homilias scripsit Episcopus multas*,” whereas it should be read “*Episcopis*” instead of “*Episcopus*,” it being known that he did actually compose many homilies or sermons for the use of some bishops. He died very old towards the end of the fifth century, after writing and publishing a great many works; of which, however, nothing remains but eight books “*De Providentia Dei*,” four books, “*Adversus avaritiam, præfertim Clericorum et Sacerdotum*,” and nine epistles. The best edition of these pieces is that of Paris 1663, in 8vo, with the notes of Baluzius; re-printed elegantly in 1669, 8vo. The “*Commonitorium*” of Vincentius Lirinensis is published with it, with notes also by Baluzius.

SALVIATI (FRANCESCO), a Florentine painter, born in 1510, was at first a disciple of Andrea del Sarto, in whose house he became acquainted with Vasari. They both left Andrea to place themselves with Baccio Bandinelli, where they learned more in two months, than they had done before in two years. Francesco being grown a master, cardinal Salviati took him into his service; and it is on that account that he had the name of Salviati given him. He was very well esteemed in Italy and France. His manner of designing came very near Raphael's; and he performed well in fresco, distemper, and oil. He was quick at invention, and as ready in the execution; graceful in his naked figures, and as genteel in his draperies; yet his talent did not lie in grand compositions. He went to Paris in 1554, and did several things for the cardinal of Lorraine, who was not, it seems, over well pleased with them. This disgusted Salviati as much as the favour and reputation which Rosso had met with; for he was naturally

naturally so conceited and fond of his own works, that he could hardly allow any body else a good word. And it is said, that the jealousy he had of some young men, then growing up into reputation, made him so uneasy, that the very apprehensions of their proving better artists than himself threw him into a distemper, which occasioned his death. Such is the misfortune of being eminent in any art, when this eminence is joined, as it too often is, with a restless, splenetic, suspicious, humour. He returned afterwards to Italy, where he finished several pictures at Rome, Florence, and Venice; and died, 1563, in his 53d year.

SALVIATI (GIOSEPPE), a Venetian painter, born in 1535, who exchanged the name of Porta, which was that of his family, for that of his master the above Salvati, with whom he was placed very young at Rome. He spent the greatest part of his life at Venice, where he applied himself generally to fresco, and was often employed in junction with Tintoret and Paul Veronese. He was well esteemed for his great skill both in design and colouring. He was likewise well versed in other arts; and so good a mathematician, that he wrote some useful treatises in that science. He died in 1585.

SALVINI (ANTOINE MARIE), Greek professor at Florence, was a man of rank, and, at the same time, a most industrious and accomplished scholar. Few writers have more contributed to the establishment of a good taste in Italy. His works were very numerous. He translated the Iliad and Odyssey, Hesiod, Theocritus, Anacreon, with many of the inferior Greek poets, into Italian verse. He was also author of various original works, both in prose and verse. Salvini also belonged to the academy of De la Crusca, and was particularly instrumental in the completion of that celebrated Dictionary published in six folio volumes. Salvini died at Florence in 1729.

SAMPSON (HENRY, M. A.) was born in Northamptonshire, and educated in Pembroke-hall, Cambridge, of which society he became a fellow, and had the living of Framlingham bestowed upon him. After the restoration he travelled into foreign countries, where he studied physic, and took his degrees. Returning to London, he practised with great success, and administered consolation to the souls as well as the bodies of his patients. He died 1705. He was a very learned man, and published in Latin a new edition of Porter on Divine Grace.

SANADON (NOEL-STEPHEN), a learned Jesuit of France, was born at Rouen in 1676. He taught polite literature with distinguished reputation at Caen, where he contracted an intimate friendship with Huet, bishop of Avranches. A
taste

taste for poetry is said to have been the principal bond of their union. He afterwards professed rhetoric at Paris; and was for some time charged with the education of the prince of Conti. He was librarian to the king when he died, Sept. 21, 1723. There are orations and poems of his, which are very delicate and beautiful, and shew a truly classical genius well cultivated and improved. He also gave a translation of the works of Horace with notes; a work which has been very well received. The translation shews ingenuity, taste, and accuracy; and the notes are full of erudition. The satires and epistles are very well translated; the odes not so. He had not force and sublimity of genius enough to do the odes well; and has therefore rather weakened them by a languid paraphrase than given a version answerable to the great original. The best edition of this work is that of Amsterdam, 1735, in 8 vols. 12mo; in which are also inserted the version and notes of M. Dacier.

SANCHES (ANTONIO NUNES RIBEIRO), a learned physician, was born March 7, 1699, at Penna-Macor, in Portugal. His father, who was an opulent merchant, and intended him for the bar, gave him a liberal education; but, being displeased at finding him, at the age of eighteen, obstinately bent on the profession of physic, withdrew his protection, and he was indebted to Dr. Nunes Ribeiro, his mother's brother, who was a physician of considerable repute at Lisbon, for the means of prosecuting his medical studies, which he did first at Coimbra, and afterwards at Salamanca, where he took the degree of M. D. in 1724; and the year following procured the appointment of physician to the town of Benevente in Portugal, for which, as is the custom of that country, he had a small pension. His stay at this place, however, was but short. He was desirous of seeing more of the world, and of improving himself in his profession. With this view he came and passed two years in London, and had even an intention of fixing there; but a bad state of health, which he attributed to the climate, induced him to return to the continent. Soon after, we find him prosecuting his medical studies at Leyden, under the celebrated Boerhaave; and it will be a sufficient proof of his diligence and merit to observe, that in 1731, when the Empress of Russia (Anne) requested Boerhaave to recommend to her three physicians, the professor immediately fixed upon Dr. Sanchés to be one of the number. Just as he was setting out for Russia, he was informed that his father was lately dead; and that his mother, in an unsuccessful law-suit with the Portuguese admiralty, had lost the greater part of her fortune. He immediately assigned over his own little claims and expectations in Portugal for her support.

Soon

Soon after his arrival at St. Petersburg, Dr. Bidloo (son of the famous physician of that name), who was at that time first physician to the Empress, gave him an appointment in the hospital at Moscow, where he remained till 1734, when he was employed as physician to the army, in which capacity he was present at the siege of Asoph, where he was attacked with a dangerous fever, and, when he began to recover, found himself in a tent, abandoned by his attendants, and plundered of his papers and effects. In 1740, he was appointed one of the physicians to the court, and consulted by the Empress, who had for eight years been labouring under a disease, the cause of which had never been satisfactorily ascertained. Dr. Sanchés, in a conversation with the prime minister, gave it as his opinion, that the complaint originated from a stone in one of the kidneys, and admitted only of palliation. At the end of six months the empress died, and the truth of his opinion was confirmed by dissection. Soon after the death of the empress, Dr. Sauchés was advanced by the regent to the office of first physician; but the revolution of 1742, which placed Elizabeth Petrowna on the throne, deprived him of all his appointments. Hardly a day passed that he did not hear of some of his friends perishing on the scaffold; and it was not without much difficulty that he obtained leave to retire from Russia. His library, which had cost him 1200 pounds sterling, he disposed of to the academy of St. Petersburg, of which he was an honorary member; and, in return, they agreed to give him a pension of forty pounds per annum. During his residence in Russia, he had availed himself of his situation at court, to establish a correspondence with the Jesuits in China, who, in return for books of astronomy and other presents, sent him seeds or plants, together with other articles of natural history. It was from Dr. Sanchés that the late Mr. Peter Collinson first received the seeds of the true rhubarb, but the plants were destroyed by some accident; and it was not till several years afterwards that rhubarb was cultivated with success in this country, from seeds sent over by the late Dr. Mounsey. In 1747, he went to reside at Paris, where he remained till his death. He enjoyed the friendship of the most celebrated physicians and philosophers of that capital, and, at the institution of a Royal Medical Society, he was chosen a foreign associate. He was likewise a member of the Royal Academy of Lisbon, to the establishment of which his advice had probably contributed, as he drew up, at the desire of the court of Portugal, several memorials on the plans necessary to be adopted to the encouragement of science. Some of these papers, relative to the establishment of an university, were printed during his life-time in Portuguese, and the

the rest have been found among his manuscripts. His services in Russia remained for sixteen years unnoticed; but, when the present empress ascended the throne, Dr. Sanchés was not forgotten. He had attended her in a dangerous illness when she was very young; and she now rewarded him with a pension of a thousand roubles, which was punctually paid till his death. He likewise received a pension from the court of Portugal, and another from prince Galitzin. A great part of this income he employed in acts of benevolence. Of the liberality with which he administered to the wants of his relations and friends, several striking instances, which our limits will not permit us to insert, have been related by Mr. de Magellan. He was naturally of an infirm habit of body, and, during the last thirty years of his life, frequently voided small stones with his urine. The disposition to this disease increased as he advanced in years, and, for a considerable time before his death, he was confined to his apartments. The last visit he made was, in 1782, to the grand duke of Russia, who was then at Paris. In September 1783, he perceived that his end was approaching, and he died on the 14th of October following. His library, which was considerable, he bequeathed to his brother, Dr. Marcello Sanchés, who was likewise a pupil of Boerhaave, and who resided at Naples. His manuscripts (among which, besides a considerable number of papers on medical subjects, are letters written by him to Boerhaave, Van Swieten, Gaubius, Haller, Werthof, Pringle, Fothergill, and other learned men) are in the possession of Dr. Andry. His printed works, on the origin of the venereal disease and other subjects, are well known to medical readers; but his knowledge, it seems, was not confined to his own profession; he possessed a fund of general learning, and is said to have been profoundly versed in politics.

SANCHEZ (THOMAS), an illustrious Jesuit of Spain, was born at Corduba in 1551, and entered into the society of the Jesuits in 1567. The austerities of his life, his sobriety, his voluntary mortifications, his application to study, his chastity, are prodigies; if any credit is due to the writers of his own society. He died at Grenada, May 19, 1610, and was interred there in a most magnificent manner. His learning was unquestionably great: he gave public proofs of it in the large volume printed at Genoa in 1592, and in 4 vols. folio, printed after his death. In the volume printed at Genoa, he treats amply of what relates to matrimony; and, it is said, pope Clement VIII. declared, that no writer had ever examined with more diligence, or explained with more accuracy, the controversies relating to that sacrament. It were to be wished, however, that Sanchez in that work had given

as great proof of his judgement as of his wit and learning; for, his indiscretion in explaining an incredible number of obscene and horrible questions has been bitterly complained of, and is indeed not to be conceived by any who have not read him.

An abridgement of this treatise of Sanchez by Emanuel Laurent Soares, a priest at Lisbon, was printed in 1621, 12mo.

SANCHO (IGNATIUS), an extraordinary Negro, was born in 1729, on-board a ship in the Slave-trade, a few days after it had quitted the coast of Guinea for the Spanish West-Indies; and, at Carthagena, he received, from the hand of the Bishop, baptism, and the name of Ignatius. A disease of the new climate put an early period to his mother's existence; and his father defeated the miseries of slavery by an act of suicide. At little more than two years old, his master brought him to England, and gave him to three maiden sisters, resident at Greenwich; whose prejudices had unhappily taught them, that African ignorance was the only security for his obedience, and that to enlarge the mind of their slave would go near to emancipate his person. The petulance of their disposition furnished him Sancho, from a fancied resemblance to the Squire of Don Quixote. But a patron was at hand, whom Ignatius Sancho had merit enough to conciliate at a very early age. The late duke of Montagu lived on Blackheath: he accidentally saw the little Negro; admired in him a native frankness of manner, as yet unbroken in servitude, and unrefined by education; brought him frequently home to the duchess; indulged his turn for reading with presents of books, and strongly recommended to his mistresses the duty of cultivating a genius of such apparent fertility. His mistresses, however, were inflexible, and even threatened on angry occasions to return Ignatius Sancho to his African slavery. The love of freedom had increased with years, and began to beat high in his bosom. Indignation, and the dread of constant reproach arising from the detection of an amour, infinitely criminal in the eyes of three Maiden Ladies, finally determined him to abandon the family. His noble patron was recently dead. Ignatius flew to the duchess for protection, who dismissed him with reproof. He retired from her presence in a state of despondency and stupefaction. Enamoured still of that liberty, the scope of whose enjoyment was now limited to his last five shillings, and resolute to maintain it with life, he procured an old pistol for purposes which his father's example had suggested as familiar, and had sanctified as hereditary. In this frame of mind the futility of remonstrance was obvious. The duchess secretly admired his character; and at length consented to admit him into her household, where he remained as
butler

butler till her death, when he found himself, by her Grace's bequest and his own œconomy, possessed of seventy pounds in money, and an annuity of thirty. Freedom, riches, and leisure, naturally led a disposition of African texture into indulgences; and that which dissipated the mind of Ignatius completely drained the purse. In his attachment to women, he displayed a profuseness which not unusually characterizes the excess of the passion. Cards had formerly seduced him; but an unsuccessful contest at cribbage with a Jew, who won his cloaths, had determined him to abjure the propensity which appears to be innate among his countrymen. Ignatius loved the theatre to such a point of enthusiasm, that his last shilling went to Drury-lane, on Mr. Garrick's representation of Richard. He had been even induced to consider the stage as a resource in the hour of adversity, and his complexion suggested an offer to the manager of attempting *Othello* and *Oroonoko*; but a defective and incorrigible articulation rendered it abortive. He turned his mind once more to service, and was retained a few months by the chaplain at Montagu-house. That roof had been ever auspicious to him; and the present duke soon placed him about his person, where habitual regularity of life led him to think of a matrimonial connexion, and he formed one accordingly with a very deserving young woman of West-India origin. Towards the close of 1773, repeated attacks of the gout and a constitutional corpulence rendered him incapable of farther attendance in the duke's family. At this crisis, the munificence which had protected him through various vicissitudes did not fail to exert itself; with the result of his own frugality, it enabled him and his wife to settle themselves in a shop of grocery, where mutual and rigid industry decently maintained a numerous family of children, and where a life of domestic virtue engaged private patronage, and merited public imitation. On the 15th of Dec. 1780, a series of complicated disorders destroyed him.

It may be amusing to give some sketch of the very singular man, whose letters, with all their imperfections on their head, have given such general satisfaction to the public [A]. The display

[A] The first edition was patronized by a subscription not known since the days of the *Spectator*. The work was published, for the benefit of the author's family, by Miss Crewe, an amiable young lady, to whom many of the letters are addressed, and who is since married to John Phillips, Esq. surgeon of the household to the Prince of Wales. From the profits of the first edition, and a sum paid by the booksellers for liberty

to print a second edition, Mrs. Sancho, we are well assured, received more than 50*l*. The editor did not venture to give them to the public till she had obviated an objection, which had been suggested, that they were originally written with a view to publication. She declared, therefore, "that no such idea was ever expressed by Mr. Sancho; and that not a single letter was printed from any duplicate preserved by himself, but all were

display of those writings exhibit of epistolary talent, rapid and just conception, of mild patriotism, and of universal philanthropy, may well apologize for the protection of the great, and the friendship of the learned. The late duchesses of Queensberry and Northumberland pressed forward to serve the author of them. The former intrusted to his reformation a very unworthy favourite of his own complexion. Garrick and Sterne were well acquainted with Ignatius Sancho. A commerce with the Muses was supported amid the trivial and momentary interruptions of a shop; the Poets were studied, and even imitated with some success; two pieces were constructed for the stage; the Theory of Music was discussed, published, and dedicated to the princess royal; and painting was so much within the circle of Ignatius Sancho's judgement and criticism, that several artists paid great deference to his opinion.

Such was the man whose species philosophers and anatomists have endeavoured to degrade as a deterioration of the human; and such was the man whom Fuller, with a benevolence and quaintness of phrase peculiarly his own, accounted "God's image, though cut in ebony." To the harsh definition of the naturalist, oppressions political and legislative have been added; and such are hourly aggravated towards this unhappy race of men by vulgar prejudice and popular insult. To combat these on commercial principles has been the labour of Labat, Ferman, and Bennezet;—such an effort here would be an impertinent digression. Of those who have speculatively visited and described the slave-coast, there are not wanting some who extol the mental abilities of the natives. D'Elbée, Moore, and Bosman, speak highly of their mechanical powers and indefatigable industry. Desmarchais does not scruple to affirm, that their ingenuity rivals the Chinese. He who could penetrate the interior of Africa might not improbably discover Negro arts and polity, which could bear little analogy to the ignorance and grossness of slaves in the sugar-islands, expatriated in infancy, and brutalized under the whip and the task-master. And he who surveys the extent of intellect to which Ignatius Sancho had attained by self-education, will perhaps conclude, that the perfection of the reasoning faculties does not depend on a peculiar conformation of the skull, or the colour of a common integument, in defiance of that wild opinion, "which," says a learned writer of these times, "restrains the operations of the

were collected from the various friends to whom they were addressed." Her reasons for publishing them were "the desire of shewing that an untutored African may possess abilities equal to an European; and the still superior motive of

wishing to serve his worthy family. And she was happy," she declared, "in publicly acknowledging she had not found the world inattentive to the voice of obscure merit."

mind to particular regions, and supposes that a luckless mortal may be born in a degree of latitude too high or too low for wisdom or for wit."

SANCHONIATHO, a very ancient Phœnician author, as old as the Trojan war, and of great reputation for diligence and faithfulness, wrote, out of the most authentic records he could procure, the "Antiquities of Phœnicia," with the help of some memoirs which came from Hierombaal, [Hierobaal, or Gideon,] a priest of the God Jeuo or Jao. He wrote several things also relating to the Jews. These "Antiquities of the Phœnicians" Philo of Biblus, in the same Phœnicia, in the days of Adrian, translated into Greek; and Athenæus soon afterward reckoned him among the Phœnician Writers. A large and noble fragment of which work, Eusebius has given us, verbatim, in his first book of "Evangelical Preparation," cap. ix, x. and has produced the strong attestation of Porphyry, the most learned heathen of that age, thereto. Its internal characters of genuine antiquity are also very strong; and Mr. Dodwell's arguments against it so very weak, that as the most learned have hitherto allowed it for authentic, so will it now deserve to be more so esteemed, as strengthened here by collateral evidence from the Egyptian and Chaldean, as well as the Jewish, records. Accordingly the oldest Phœnician accounts in chronology are wholly derived from this fragment of Sanchoniatho: which is evidently the original Phœnician idolater's account of the "Origin of things," without the acknowledgment of an Invisible God or a Providence; and includes a catalogue of the great inventors of human arts and sciences among them; beginning with the origin of the world, and continued till the commencement of the kingdom of Egypt under Mitzraim and Thoth, two of their first kings after the flood; with an intimation of the contemporary settlement of Mitzraim's brother Canaan in Phœnicia.

SANCROFT (Dr. WILLIAM), an eminent English prelate, was born at Fressingfield in Suffolk, in 1616, and educated in grammar-learning at St Edmund's Bury. He was sent, at eighteen, to Emanuel-college in Cambridge, where he became very accomplished in all branches of literature. Having taken the degrees in arts at the regular times, he was in 1642 chosen fellow of his college. It is supposed, that he never took the *covenant*, because he continued unmolested in his fellowship till 1649; at which time, refusing the *engagement*, he was ejected from it. Upon this, he went beyond sea, where he became acquainted with the most considerable of the loyal English exiles: and, it is said, he was at Rome when Charles II. was restored. He immediately returned to Eng-
land,

land, and was made chaplain to Cofin, bifhop of Durham. In 1661, he affifted in reviewing the Liturgy, particularly in rectifying the Kalendar and Rubric. In 1662, he was created a mandamus doctör of divinity at Cambridge, and the fame year elected mafter of Emanuel-college. In 1664, he was promoted to the deanery of York; but, upon the death of Dr. John Barwick, was removed the fame year to the deanery of St. Paul's: foon after which, he refigned the mafterfhip of Emanuel-college, and the rectory of Houghton, which, with a prebend of Durham, he had received from Dr. Cofin, the bifhop, in 1661. At his coming to St. Paul's, he fet himfelf moft diligently to repair that cathedral, which had fuffered greatly from the frantic zeal of the Puritans in the civil wars; till the dreadful fire in 1666 employed his thoughts on the more noble undertaking of rebuilding it: towards this he gave 1400l. befides what he procured by his intereft and follicitations. He alfo rebuilt the deanery, and improved the revenues of it. Oct. 1668, he was admitted archdeacon of Canterbury, which dignity he refigned in 1670. He was alfo prolocutor of the lower houfe of convocation; and in that ftation he was, when Charles II. in 1677, advanced him, not expecting any fuch thing, to the archiepifcopal fee of Canterbury. He attended that king upon his death-bed, and made a very weighty exhortation to him, in which he is faid to have ufed a good deal of freedom. In 1686, he was named the firft in James II's commiffion for ecclefiastical affairs; but he refufed to act in it. About that time, he fufpended Wood, bifhop of Lichfield and Coventry, for refiding out of and neglecting his diocefe. As one of the governors of the Charter-houfe, he refufed to admit as penfioner in that hofpital Andrew Popham, a papift, although he came with a nomination from the court. June 1688, he joined with fix of his brethren the bifhops in a petition to king James; wherein they fet forth their reafons, why they could not caufe his declaration for liberty of confcience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower; and, being tried for a mifdemearor on the 29th, were acquitted, to the great joy of the nation. This year, the archbifhop projected a comprehension with the Proteftant Diffenters; fome account of which may be feen in a fpeech of Dr. Wake, at Sacheverel's trial. Oct. 3, accompanied with eight of his brethren the bifhops, he waited upon the king, who had defired the affiftance of their counfels; and advifed him, among other things, to annul the ecclefiastical commiffion, to defift from the exercife of a difpenfing power, and to call a free and regular parliament. A few days after, though earneftly preffed by his

majesty, he refused to sign a declaration of abhorrence of the prince of Orange's invasion. Dec. 11, on king James's withdrawing himself, he signed, and concurred with the lords spiritual and temporal in, a declaration to the prince of Orange, for a free parliament, security of our laws, liberties, properties, and of the church of England in particular, with a due indulgence to Protestant Dissenters: but, when that prince came to St. James's, the archbishop neither went to wait on him, though he had once agreed to it, nor did he even send any message. He absented himself likewise from the convention, for which he is severely censured by Burnet, who calls him "a poor-spirited and fearful man, that acted a very mean part in all this great transaction. He resolved," says he, "neither to act for, nor against, the king's interest; which, considering his high post, was thought very unbecoming. For, if he thought, as by his behaviour afterwards it seems he did, that the nation was running into treason, rebellion, and perjury, it was a strange thing to see one, who was at the head of the church, to sit silent all the while that this was in debate, and not once so much as declare his opinion, by speaking, voting, or protesting, not to mention the other ecclesiastical methods that certainly became his character."

After William and Mary were settled on the throne, he and seven other bishops refused to own the established government, from a conscientious regard to the allegiance they had sworn to king James. Refusing likewise to take the oaths appointed by act of parliament, he and they were suspended Aug. 1, 1689, and deprived the 1st of Feb. following. On the nomination of Dr. Tillotson to this see, April 23, 1691, our archbishop received an order from the then queen Mary, May 20, to leave Lambeth-house within ten days. But he, resolving not to stir till ejected by law, was cited to appear before the barons of the Exchequer on the first day of Trinity-Term, June 12, 1691, to answer a writ of intrusion; when he appeared by his attorney; but, avoiding to put in any plea, as the case stood, judgement passed against him, in the form of law, June 23, and the same evening he took boat in Lambeth-bridge, and went to a private house in Pallgrave-head-court, near the Temple. Thence, on Aug. 5, 1691, he retired to Fressingfield (the place of his birth, and the estate [50l. a year] and residence of his ancestors above three hundred years,) where he lived in a very private manner, till, being seized with an intermitting fever, Aug. 26, 1693, he died on Friday morning, Nov. 24, and was buried very privately, as he himself had ordered, in Fressingfield church-yard. Soon after, a tomb was erected over his grave, with an inscription

scription composed by himself; on the right side of which there is an account of his age and dying-day in Latin; on the left, the following English: "William Sancroft, born in this parish, afterwards by the providence of God archbishop of Canterbury, at last deprived of all, which he could not keep with a good conscience, returned hither to end his life, and professeth here at the foot of his tomb, that, as naked he came forth, so naked he must return: the Lord gave, and the Lord hath taken away (as the Lord pleases, so things come to pass), blessed be the name of the Lord." The character Burnet has given of him is not an amiable one, although he allows him, upon the whole, to have been a good man. He bestowed great sums of money in charity and endowments, and was particularly bountiful to Emanuel-college in Cambridge: and he certainly gave the strongest instance possible of sincerity, in sacrificing the highest dignity to what he thought truth and honesty.

Though of considerable abilities and uncommon learning, he published but very little. The first thing was a Latin dialogue, composed jointly by himself and some of his friends, between a preacher and a thief condemned to the gallows; and is intituled, 1. "Fur Prædestinatus; five, dialogismus inter quendam Ordinis prædicantium Calvinistam et Furem ad laqueum damnatum habitus, &c. 1651," 12mo. It was levelled at the then-prevailing doctrine of predestination. 2. "Modern Politics, taken from Machiavel, Borgia, and other modern authors, by an Eye-witness, 1652," 12mo. 3. "Three Sermons," afterwards re-printed together in 1694, 8vo. 4. He published bishop Andrews's "Defence of the vulgar Translation of the Bible," with a Preface of his own. 5. He drew up some offices for Jan. 30, and May 29. 6. "Nineteen Familiar Letters of his to Mr. (afterwards Sir Henry) North, of Mildenhall, bart. both before, but principally after, his Deprivation, for refusing to take the Oaths to King William III. and his Retirement to the place of his Nativity in Suffolk, found among the Papers of the said Sir Henry North, never before published," were printed in 1757, 8vo. In this small collection of the archbishop's "Familiar Letters," none of which were probably ever designed to be made public, his talents for epistolary writing appear to great advantage. He left behind him a multitude of papers and collections in MS. which upon his decease came into his nephew's hands; after whose death they were purchased by bishop Tanner for eighty guineas, who gave them, with the rest of his manuscripts, to the Bodleian library.

SANCTORIUS, or SANTORIUS, a most ingenious physician, who flourished in the beginning of the 17th century, and was professor in the university of Padua. Being convinced, after a long and exact study of nature, that health and sickness depend in a great measure upon the state and manner of insensible perspiration through the pores of the body, he began a course of experiments upon it. For this purpose he contrived a kind of statical chair; by means of which, after estimating the aliments he took in, and the sensible secretions and discharges, he was enabled to determine, with wonderful exactness the weight or quantity of insensible perspiration, as well as what kind of eatables and drinkables increased and diminished it. On these experiments he erected a fine and curious system, which has been prodigiously admired and applauded by all the professors of the art. It came out first at Venice in 1614, under the title of "*Ars de Statica Medicina*," comprehended in seven sections of aphorisms; and was often re-printed, at different places, with corrections and additions by the author. It was translated into French, and published at Paris 1722: and we had next an English version of it, with large explanations, by Dr. Quincy; to the third edition of which in 1723, and perhaps to the former, is added, "*Dr. James Keil's Medicina Statica Britannica*, with comparative remarks and explanations; as also physico-medical essays on agues, fevers, on elastic fibre, the gout, the leprosy, king's-evil, venereal diseases, by Dr. Quincy."

Sanctorius published other works: as, "*Methodi vitandorum errorum omnium, qui in Arte Medica contingunt, libri quindecim*, 1602;" "*Commentaria in primam sectionem Aphorismorum Hippocratis*, 1609;" "*Commentaria in Artem Medicinalem Galeni*, 1612;" "*Commentaria in primam partem primi libri Canonis Avicennæ*, 1625;" "*De Lithotomia, seu Calculi vesicæ sectione, Consultatio*, 1638;" all which works shew the great abilities and learning of their author, and raised his character to the highest among those of his own profession; and, as they had been separately printed at Venice, so they were, in 1660, collected and printed there together in 4 vols. 4to.

We are not able to ascertain the dates of Sanctorius's birth or death. Vanderlinden, who has furnished us with a catalogue of his works, says nothing of either, nor has recorded any particulars of his life.

SANDEMAN (ROBERT). He was born at Perth 1723, and educated in the university of St. Andrew. His parents had designed him for the church, and he actually passed his trial in the Divinity-hall of the New-college; but, having married

married the daughter of Mr. Glas, he imbibed the notions of that gentleman, and became one of his followers. As his fortune was small, he was obliged to have recourse to trade, and entered into the linen-manufactory, in partnership with some of his relations. In 1757, he published two volumes in answer to Hervey's "Theron and Aspasio," which have given more offence to the Calvinists than any thing ever yet written against them. In 1762, he came to London, where he made some converts, and established a congregation; but his principles are of such an abstract nature, that they are but little understood. In 1766, he went over to America, where he had a Meeting-house built for him; but, having taught obedience to government, he was cruelly persecuted. He died in New-England, 1772, aged 79.

SANDERS (ROBERT), an English writer, was a native of Scotland, and born in, or near, Breadalbane, about 1727. He was by business a comb-maker; but not being successful in trade, and having some talents, a good education, and a prodigious memory, he commenced a hackney writer, and in that capacity produced some works which have been relished by the lower class of readers. When he came to London is uncertain; but, having travelled over most of the northern parts of these kingdoms, he compiled, from his own survey and the information of books, an Itinerary, intitled, "The Complete English Traveller," fol.: it was published in numbers, with the fictitious name of Spencer. He also compiled, about 1761, a work in 5 or 6 vols. 8vo with cuts, intitled, "The Newgate Calendar, or Memoirs of those unfortunate culprits who fall a sacrifice to the injured laws of their country, and thereby make their exit at Tyburn." He was some time engaged with lord Lyttelton, in assisting his lordship to compile his "History of Henry II.; and Dr. Johnson, in his life of that poetical nobleman, mentions him as amanuensis to the work. His most considerable work was his "Gaffer Greybeard," an illiberal piece, in 4 vols. 12mo. in which the characters of the most eminent dissenting divines, his contemporaries, are very freely handled. Ridicule is certainly, when well employed, a good antidote against fanaticism; and he has here hit off some of the *over-righteous* and their nefarious proceedings with tolerable humour. He was also the author of the notes to a Bible published weekly under the name of the Rev. Henry Southwell: for this he received about twenty-five or twenty-six shillings per week, a poor pittance! while Dr. Southwell, the pseudo-commentator, received one hundred guineas for the use of his name, he having no other recommendation to the public, whereby he might merit a posthumous memory, than his livings. In short, he compiled or

assisted in the compilation of, as many books as the voluminous Gurbie is said to have written. His "Roman History," written in a series of letters from a nobleman to his son, in 2 vols. 12mo has some merit. Towards the latter end of his days he projected a general chronology of all nations, and had already printed some sheets of the work, under the patronage of lord Hawke, when a disorder upon his lungs put a period to his existence, March 19, 1783. He was much indebted to the munificence of Mr. Granville Sharp.

SANDERS (NICOLAS), a native of Charlewood, in Surrey, and bred at Westminster-school, was a graduate of the laws in New-college, Oxford. He took his degrees both in divinity and law; and while young was preferred to be royal-professor of canon-law in Oxford. He was banished for his religion, and went with cardinal Hosius to the Council of Trent. At last he became royal professor of divinity in the university of Louvain, where he wrote his book "*De Visibili Monarchia*." He died pope's nuncio, in Ireland, whither he was sent by the pope in 1580.

SANDERSON (Dr. ROBERT), an eminent English bishop, was descended from an ancient family, and born at Rotherham, in Yorkshire, Sept. 19, 1587. He was educated in the grammar-school there, and made so uncommon a progress in the languages, that, at thirteen, he was sent to Lincoln-college in Oxford. He was elected fellow in 1606, and in 1608 chosen logic-reader in his college: his lectures were published in 1615 and presently ran through several editions. He went into orders in 1611, and took the degree of bachelor of divinity in 1617, having taken the degrees in arts at a regular time. In 1618, he was presented by his cousin Sir Nicolas Sanderfon, lord viscount Castleton, to the rectory of Wybberton, near Boston, in Lincolnshire, but resigned it the year following on account of the unhealthiness of its situation; and about the same time was collated to the rectory of Boothby-Paynel in the same county, which he enjoyed above forty years. Having now quitted his fellowship, he married; and soon after was made a prebendary of Southwell, as he was also of Lincoln in 1629. He was chosen one of the clerks in convocation for the diocese of Lincoln; and Laud, then bishop of London, having recommended him to that king as a man excellently skilled in casuistical learning, he was appointed chaplain to his majesty in 1631. When he became known to the king, his majesty put many cases of conscience to him, and received from him such solutions as gave him vast satisfaction: so that at the end of his month's attendance, which was in November, the king told him, that "he should long for next November; for he resolved to have more in-ward

ward acquaintance with him, when the month and he returned." And indeed the king was never absent from his sermons, and was also wont to say, that "he carried his ears to hear other preachers, but his conscience to hear Mr. Sanderson." In 1633 he obtained, through the earl of Rutland's interest, the rectory of Mutton, in Leicestershire, which he held eight years. Aug. 1636, when the court was entertained at Oxford, he was, among others, created D. D. In 1642, he was proposed by both houses of parliament to king Charles, who was then at Oxford, to be one of their trustees for the settling of church-affairs, and approved by the king: but that treaty came to nothing. The same year, his majesty appointed him professor of divinity at Oxford, with the canonry of Christ-church annexed: but the national calamities hindered him from entering on it till 1646, and then from holding it little more than a year. In 1642, he was nominated by the parliament one of the assembly of divines, but never sat among them: neither did he take the *covenant* or *engagement*, so that his living was sequestered. He had the chief hand in drawing up "The Reasons of the university of Oxford against the solemn League and Covenant, the Negative Oath, and the Ordinances concerning Discipline and Worship:" and, when the parliament had sent proposals to the king for a peace in church and state, his majesty desired, that Dr. Sanderson, with the doctors Hammond, Sheldon, and Morley, should attend him, and advise him how far he might with a good conscience comply with those proposals. This request was then rejected; but, it being complied with, when his majesty was at Hampton-Court, and in the Isle of Wight, in 1647 and 1648, those divines attended him there. Sanderson often preached before him, and had many public and private conferences with him, to his majesty's great satisfaction. The king also desired him, at Hampton-Court, since the parliament had proposed the abolishing of episcopal government as inconsistent with monarchy, that he would consider of it, and declare his judgement. He did so; and what he wrote upon that subject was afterwards printed in 1661, 8vo, under this title, "Episcopacy, as established by law in England, not prejudicial to Regal power." At Sanderson's taking leave of his majesty in this his last attendance on him, the king requested him to apply himself to the writing of "Cases of Conscience:" to which his answer was, that "he was now grown old, and unfit to write Cases of Conscience." But the king told him plainly, "it was the simplest thing he ever heard from him; for, no young man was fit to be a judge, or write Cases of Conscience."—Upon this occasion, Walton relates the following anecdote: that in
one

one of these conferences the king told Sanderfon, or one of them that then waited with him, that "the remembrance of two errors did much afflict him, which were, his assent to the earl of Strafford's death, and the abolishing of episcopacy in Scotland; and that, if God ever restored him to the peaceable possession of his crown, he would demonstrate his repentance by a public confession and a voluntary penance, by walking barefoot from the Tower of London, or Whitehall, to St. Paul's Church, and would desire the people to intercede with God for his pardon." In 1648, was ejected from his professorship and canonry in Oxford by the parliament-visitors, and retired to his living of Boothby Paynel. Soon after, he was taken prisoner and carried to Lincoln, to be exchanged for one Clarke, a Puritan divine, who had been made prisoner by the king's party: and he was indeed soon released upon articles, one of which was, that the sequestration of his living should be recalled; by which means he enjoyed a mean subsistence for himself, wife, and children, till the Restoration. But, though the articles imported also, that he should live undisturbed, yet he was far from being either quiet or safe, being once wounded, and several times plundered; and the outrage of the soldiers was such, that they not only came into his church, and disturbed him when he was reading prayers, but even forced the common-prayer-book from him, and tore it to pieces. During this retirement, he received a visit from Dr. Hammond, who wanted to discourse with him upon some points disputed between the Calvinists and Arminians; and he was often applied to for resolution in cases of conscience, several letters upon which have been since printed. In 1658, the hon. Robert Boyle, esq. sent him a present of 50*l.*; his circumstances, as of most of the Royalists at that time, being very low. Boyle had read his lectures "*De juramenti obligatione*" with great satisfaction; and asked Barlow, afterwards bishop of Lincoln, if he thought Sanderfon could be induced to write *Cases of Conscience*, if he might have an honorary pension allowed, to supply him with books and an amanuensis? But Sanderfon told Barlow, "that, if any future tract of his could bring any benefit to mankind, he would readily set about it without a pension." Upon this, Boyle sent the above present by the hands of Barlow; and Sanderfon presently revised, finished, and published, his book "*De conscientia*."

Aug. 1660, upon the restoration of the king, he was restored to his professorship and canonry; and soon after, at the recommendation of Sheldon, raised to the bishopric of Lincoln. He enjoyed his new dignity but about two years and a quarter: during which time he did all the good in his power,
by

by repairing the palace at Bugden, augmenting poor vicarages, &c. notwithstanding he was old, and had a family; to which, when his friends suggested it to him, he replied, that he left them to God, yet hoped he should be able at his death to give them a competency. He died, Jan. 29, 1662-3, in his 76th year; and was buried in the chancel at Bugden, with as little noise, pomp, and charge, as could be, according to his own directions. He was a man of great learning and wit, but not of such universal reading as might be supposed. Being asked by a friend, what books he studied most, when he laid the foundation of his great and clear learning, he answered, that "he declined to read many books, but what he did read were well chosen, and read often; and added, that they were chiefly three, Aristotle's '*Rhetoric*,' Aquinas's '*Secunda Secundæ*,' and Tully, but especially his '*Offices*,' which he had not read over less than twenty times, and could even in his old age recite without book." He told him also, the learned Civilian Dr. Zouch had written "*Elementa Jurisprudentiæ*," which he thought he could also say without book, and that no wise man could read it too often. Besides his great knowledge in the fathers, schoolmen, and casuistical and controversial divinity, he was exactly versed in the histories of our nation, whether ancient or modern; was a most curious antiquary, and indefatigable searcher into records, and also, which one would not have imagined, a complete herald and genealogist. The worthiest and most learned of his contemporaries speak of him in the most respectful terms: "that staid and well weighed man Dr. Sanderson," says Hammond, "conceives all things deliberately, dwells upon them discretely, discerns things that differ exactly, passeth his judgement rationally, and expresses it aptly, clearly, and honestly."

We shall now give some account of his writings, which, for good sense, clear reasoning, and manly style, have always been much esteemed. In 1615, he published, 1. "*Logicæ Artis Compendium*," as we have already mentioned. 2. "*Sermons*," preached and printed at different times, amounting to the number of thirty-six, 1681, folio; with the author's life by Walton prefixed. 3. "*Nine Cases of Conscience Resolved*;" published at different times, but first collected in 1678, 8vo. 4. "*De Juramenti Obligatione*, 1647," 8vo; reprinted several times since, with, 5. "*De Obligatione Conscientiæ*." This last was first printed, as we have said, at the request of Mr. Boyle, and dedicated to him: the former, viz. "*De Juramenti Obligatione*," was translated into English by Charles I, during his confinement in the Isle of Wight, and printed at London in 1655, 8vo. 6. "*Censure of Mr.*

Antony

Antony Ascham his book of the Confusions and Revolutions of Government, 1649," 8vo. 7. Episcopacy, as established by Law in England, not prejudicial to the Regal Power, 1661," mentioned before. 8. "Pax Ecclesiæ; about Predestination, or the Five Points;" printed at the end of his Life by Walton, 8vo. Our bishop seems at first to have been a strict Calvinist in those points: for in 1632, when twelve of his sermons were printed together, the reader may observe in the margin some accusations of Arminius for false doctrine. But Dr. Hammond, having paid him a visit at Boothby-Paynel in 1649, convinced him of the absurdity and impiety of those doctrines in the rigid sense; as he did more fully afterwards in some letters that passed between them, and which are printed in Hammond's works. 9. "Discourse concerning the Church in these particulars: first, concerning the visibility of the true Church; secondly, concerning the Church of Rome, &c. 1688;" published by Dr. William Aylmer, from a MS. copy, which he had from Mr. Pullen, the bishop's domestic chaplain. 10. A large preface to a book of Usher's, written at the special command of Charles I. and intitled, "The Power communicated by God to the Prince, and the Obedience required of the Subject, &c. 1661," 4to. 11. A prefatory Discourse, in defence of Usher and his writings, prefixed to a collection of learned treatises, intitled, "Clavi Trabales; or, nails fastened by some great masters of assemblies, confirming the king's supremacy, the subjects' duty, and church-government by bishops, 1661," 4to. 12. Peck, the 2d volume of his "Desiderata Curiosa," has published the "History and Antiquities of the Cathedral Church of the Blessed Virgin St. Mary at Lincoln: containing an exact copy of all the ancient monumental inscriptions there, in number 163, as they stood in 1641, most of which were soon after torn up, or otherways defaced. Collected by Robert Sanderson, S. T. P. afterwards lord bishop of that church, and compared with and corrected by Sir William Dugdale's MS survey."

SANDERSON (ROBERT, esq.) F. A. S. usher of the court of chancery, and clerk of the chapel of the Rolls, a laborious and learned antiquary, assisted by Mr. Rymer in publishing his valuable "Fœdera," which he continued after Mr. Rymer's death, beginning with the 16th volume (the title page of which expresses "Ex schedis Thomæ Rymer potissimum edidit Robertus Sanderson, 1715"), and ending with the 20th, dated Aug. 21, 1735. He died Dec. 25, 1741. Mr. Rymer's first warrant (signed "Marie R." the king being then in Flanders), empowering him to search the public offices for this undertaking, is dated Aug. 26, 1693; was renewed

renewed by king William, April 12, 1694; and again by queen Anne, May 3, 1707, when Mr. Sanderfon was joined to him in the undertaking. A similar warrant was issued Feb. 15, 1717, with the name of "Robert Sanderfon, esq." only in it, who published the 17th volume in 1717. The first impression of these 17 volumes being all disposed of (probably to subscribers and public libraries), a new edition of them was published in 1727, expressed in the title to be "Editio secunda, ad originales chartas in Turri Londinensi denuo summa fide collata et emendata, studio Georgii Holmes;" and there is also, fronting the title, the king's licence to Tonson for reprinting Rymer, "which book is now printed in 17 vols. folio, and published by Thomas Rymer and Robert Sanderfon." In a dedication of the 18th volume, 1726, to king George I. Mr. Sanderfon acknowledges "his felicity, in having had the honour of serving under three crowned heads, for more than thirty years, in an employment declared, by the three greatest potentates in the world as a work highly conducing to their service and the honour of their crown." This volume was republished, with castrations [L], in 1731. The 19th, published in 1732, is inscribed to king George II; and Mr. Sanderfon calls it "a collection containing so vast and rich a fund of useful and instructive learning, in all transactions, whether foreign or domestic, as, I will adventure to say, no other nation ever did, nor is able to produce the like. The collection is drawn from the pure and unadulterate fountain of your majesty's *Sacra Scrinia*, which gives the firmest sanction to the veracity, and the surest proof to the authority." The 20th volume is dated 1735. There is another edition of the whole, printed at the Hague, 1739, in which the twenty volumes are brought into ten.

SANDRART (JOACHIM), a German painter, born at Francfort in 1606, was sent by his father to a grammar-school; but, feeling his inclination leading to graving and designing, was suffered to take his own course. He was so eager to learn, that he went on foot to Prague; and put himself under Giles Sadler, the famous graver, who persuaded him not to mind graving, but to apply his genius to painting. He accordingly went to Utrecht, and was some time under Gerard Honthorst, who took him into England with him; where he stayed till 1627, the year in which the duke of Buckingham, who was the patron of painting and painters, was assassinated by Felton at Portsmouth. He went afterwards to Venice, where he copied the finest pictures of Titian

[L] Fifty six sheets and a half, of might easily be seen, by comparing the other matters, were printed to supply two editions. these castrations. What these were

and Paul Veronese; and from Venice to Rome, where he stayed some years, and became one of the most considerable painters of his time. The king of Spain sending to Rome for twelve pictures of the most skilful hands then in that city, twelve painters were set to work; and Sandrart was one of them. After a long stay in Rome, he went to Naples, thence to Sicily and Malta, and at length returned through Lombardy to Franckfort, where he married. A great famine happening about that time, he removed to Amsterdam; but returned to Franckfort, upon the cessation of that grievance. Not long after, he took possession of the manor of Stokau, in the duchy of Neuburg, which was fallen to him; and, finding it much out of repair, sold all his pictures, designs, and other curiosities, in order to raise money for putting it into order. He had scarcely done this, when, the war breaking out between the Germans and the French, it was burned by the latter to the ground. He rebuilt it, and made it better than ever; but, fearing a second invasion, he sold it, and settled at Augsburgh, where he executed abundance of fine pieces. His wife dying, he left Augsburgh, and went to Nuremberg, where he set up an academy of painting. Here he published several volumes on subjects relating to his profession: but the most considerable of his works is "the Lives of the Painters, with their Effigies;" being an abridgement of Vasari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings, of the last century. Sandrart worked himself till he was seventy: but the time of his death is not recorded.

SANDYS (EDWIN), an eminent English prelate, and zealous reformer, was descended from a gentleman's family, and born in 1519; it is not certainly known where, but probably at his father's seat, Hawkhead, in Lancashire. He was educated at St. John's college in Cambridge, where he took both degrees in arts and divinity; although he was never fellow of the college. About 1547, he was elected master of Catharine-hall; and, in 1553, at king Edward's decease, was vice-chancellor of the university. Having early embraced the Protestant religion, he joined heartily with those who were for setting the lady Jane Gray on the throne; and was required by John Dudley, duke of Northumberland, who came to Cambridge in his march against queen Mary, to set forth the lady Jane's title in a sermon the next day before the university. He obeyed, and preached in a most pathetic manner; and, moreover, gave a copy of his sermon to be printed. Two days after, the same duke sent to him to proclaim queen Mary; which refusing, he was deprived of his vice-chancellorship, and other preferments which he had, and sent prisoner to the

the tower of London, where he lay above seven months, and then was removed to the Marshalsea. He was afterwards set at liberty by the mediation of some friends; but, certain whisperers suggesting to bp. Gardiner, that he was the greatest heretic in England and one, who of all others had most corrupted the university of Cambridge, strict search was ordered to be made after him. Upon this, he made his escape out of England, and, in May 1554, arrived at Antwerp; whence he was obliged to haste away soon to Augsburg; and, after staying there a few days, went to Strasburg, where he fixed his abode. His wife came there to him, but he had the misfortune to lose her and one child. In 1558, he took a journey to Zurich, and lodged five weeks in the house of Peter Martyr; with whom he ever after maintained an intimate correspondence.

Receiving there the agreeable news of queen Mary's death, he returned to Strasburg; and thence to England, where he arrived in Jan. 19, 1558-9. In March, he was appointed by queen Elizabeth and her council one of the nine Protestant divines who were to hold a disputation against so many of the Romish persuasion before both houses of parliament at Westminster. He was also one of the commissioners for preparing a form of prayer, or liturgy, and for deliberating on other matters for the reformation of the church. When the Popish prelates were deprived, he was nominated to the see of Carlisle, which he refused, but accepted that of Worcester. Being a man well skilled in the original languages, he was, about 1565, one of the bishops appointed to make a new translation of the Bible; and the portions which fell to his share were the books of Kings and Chronicles. He succeeded Grindal in the see of London in 1570; and, the year after, was ordered by the queen to assist the archbishop of Canterbury in the ecclesiastical commission both against Papists and Puritans. In 1576, he was translated to the archbishopric of York. The severity of his temper, and especially the zeal with which he acted against the Papists, exposed him to their censures; and occasioned him to be much aspersed in their libels. The same severity also involved him in many disputes and quarrels with those of his own communion; so that his life was, upon the whole, a perpetual warfare, many attempts being continually made to ruin his reputation and interest. One of these was of so singular and audacious a nature, that we cannot avoid being a little particular in our account of it. May 1582, as he was visiting his diocese, he lay at an inn in Doncaster; where, through the contrivance of Sir Robert Stapleton, and other wicked persons his enemies, the inn keeper's wife was put to bed to him at midnight,

when he was asleep. Upon which, according to agreement, the inn-keeper rushed into the room, waked the archbishop with his noise, and offered a drawn dagger to his breast, pretending to avenge the injury. Immediately Sir Robert Stapleton came in, as if called from his chamber by the inn-keeper; and putting on the appearance of a friend, as indeed he had formerly been, and as the abp. then thought him, advised his grace to make the matter up, laying before him many perils and dangers to his name and the credit of religion that might ensue, if, being one against so many, he should offer to stir in such a cause; and persuading him, that, notwithstanding his innocency, which the abp. earnestly protested, and Stapleton then acknowledged, it were better to stop the mouths of needy persons than to bring his name into doubtful question. With this advice, the abp. unwarily complied; but, afterwards discovering Sir Robert's malice and treacherous dissimulation, he ventured, in confidence of his own innocency, to be the means himself of bringing the whole cause to examination before the council in the star-chamber. The result of this was, that the abp. was found and declared intirely innocent of the wicked slanders and imputations raised against him; and that Sir Robert Stapleton and his accomplices were first imprisoned, and then fined in a most severe manner. This affair is related at large by Sir John Harrington, a contemporary writer; and by Le Neve, who gives a fuller account of it, from an exemplification of the decree, made in the star-chamber, 8 May, 25 Eliz. preserved in the Harleian library.

After a life of troubles and contention, owing principally to the iniquity of the times, our learned prelate died, July 10, 1588, in his 69th year; and was buried in the collegiate church of Southwell, where a monument is erected to his memory. He was twice married: first, to a daughter of Mr. Sandes of Essex, who died at Strasburg of a consumption; secondly, to Cicely, sister to Sir Thomas Wilford, of Hartridge in Kent, by whom he had seven sons and two daughters. From Sir Samuel, the eldest son, descended Edwin lord Sandys, who died in 1797. As to his writings, they cannot be supposed voluminous; his life having been too much employed in action. Several of his letters, and other papers, are inserted in Strype's "Annals;" in his "Life of abp. Parker;" in his "Life of abp. Whitgift;" in Burnet's "History of the Reformation;" and in other places. In 1616, two and twenty of his sermons were collected together, and printed in a small quarto. He was a very eminent preacher; and his style is much superior to the generality of writers in those times.

SANDYS (Sir Edwin), second son of Dr. Edwin Sandys, abp. of York, was born in Worcestershire about

1561; and admitted of Corpus-Christi-college in Oxford at sixteen, under Mr. Richard Hooker, author of the “ Ecclesiastical Polity.” He took the degrees in arts, was made probationer-fellow, and was collated in 1581 to a prebend in the church of York. He afterwards travelled into foreign countries, and at his return grew famous for his learning, virtue, and prudence. While he was at Paris, he drew up a tract, published under the title of “ *Europæ Speculum*,” which he finished in 1599; an imperfect copy of which stole into the world, without the author’s name or consent, in 1605, and was soon followed by another impression. But the author, after he had used all means to suppress these erroneous copies, and to punish the printers of them, at length caused a true copy to be published, a little before his death, in 1629, 4to. under this title: “ *Europæ Speculum; or a view or survey of the state of religion in the western parts of the world. Wherein the Romane religion, and the pregnant policies of the church of Rome to support the same, are notably displayed: with some other memorable discoveries and memorations. Never before till now published according to the author’s original copie. Multum diuque desideratum. Hagæ Comitum, 1629.*” To this edition was a preface, which has been omitted in the latter editions; though some passages of it were printed in that of 1637, 4to.

In May, 1602, he resigned his prebend, and received the honour of knighthood from James I; who afterwards employed him in several affairs of great trust and importance. Fuller tells us, that he was dextrous in the management of such things, constant in parliament as the speaker himself, and esteemed by all as an excellent patriot. Opposing the court with vigour in the parliament of 1621, he was committed with Mr. Selden to the custody of the sheriff of London in June that year, and detained above a month; which was highly resented by the house of commons, as a breach of their privileges; but, Sir George Calvert, secretary of state, declaring, that neither Sandys nor Selden had been imprisoned for any parliamentary matter, a stop was put to the dispute. Sir Edwin was treasurer to the undertakers of the western plantations. He died in 1629, and was interred at Northbourne in Kent; where he had a seat and estate, granted him by James I. for some services done at that king’s accession to the throne. He bequeathed 1500 l. to the university of Oxford, for the endowment of a metaphysical lecture. He left five sons, all of whom, except one, adhered to the parliament during the civil wars.

There was one Sir Edwin Sandys, who turned into English verse “ Sacred Hymns, consisting of fifty select Psalms of David,” set to be sung in five parts by Robert Taylor, and

printed at London, 1615, in 4to; but whether this version was done by our author, or by another, of both his names, of Latimers in Buckinghamshire, is uncertain.

SANDYS (GEORGE), brother of the preceding, was the seventh and youngest son of Edwin abp. of York. This accomplished gentleman was born at the archiepiscopal palace of Bishopthorp in 1577. In 1588, he was sent to Oxford, and matriculated of St. Mary Hall. Wood is of opinion, that he afterwards removed to Corpus-Christi-college. How long he resided in the university, or whether he took a degree, does not appear. In August 1610, remarkable for the murder of king Henry IV. of France, Mr. Sandys set out on his travels, and, in the course of two years, made an extensive tour, having travelled through several parts of Europe, and visited many cities and countries of the East, as Constantinople, Greece, Egypt, and the Holy Land; after which, taking a view of the remote parts of Italy, he went to Rome and Venice, and, being by this time greatly improved, and become not only a perfect scholar but a complete gentleman, returned to his native country, where, after properly digesting the observations he had made, he published, in 1615, an account of his travels in folio, the title of the 7th edition of which, in 1673, was thus: "Sandys' Travels, containing an history of the original and present state of the Turkish empire; their laws, government, policy, military force, courts of justice, and commerce. The Mahometan religion and ceremonies. A description of Constantinople, the grand signior's seraglio, and his manner of living: also of Greece, with the religion and customs of the Grecians. Of Egypt; the antiquity, hieroglyphics, rites, customs, discipline, and religion, of the Egyptians. A voyage on the river Nilus. Of Armenia, Grand Cairo, Rhodes, the Pyramides, Colossus: the former flourishing and present state of Alexandria. A description of the Holy Land, of the Jews, and several sects of Christians living there; of Jerusalem, Sepulchre of Christ, Temple of Solomon, and what else, either of antiquity, or worth observation. Lastly, Italy described, and the islands adjoining; as Cyprus, Crete, Malta, Sicilia, the Eolian islands; of Rome, Venice, Naples, Syracusa, Mesena, Ætna, Scylla, and Charybdis; and other places of note. Illustrated with fifty maps and figures." Most of the figures, especially those relating to Jerusalem and the Holy Land, are copied from the "*Devotissimo Viaggio di Zuallardo, Roma, 1587,*" 4to.

Sandys distinguished himself also as a poet; and his productions in that way were greatly admired in the times they were written. In 1632, he published "*Ovid's Metamorphoses, englished, mythologized, and represented in figures,*" Oxford,"

Oxford," in folio. Francis Cleyne was the inventor of the figures, and Solomon Savary the engraver. He had before published part of this translation; and, in the preface to this second edition, he tells us, that he has attempted to collect out of sundry authors the philosophical sense of the fables of Ovid. To this work, which is dedicated to Charles I, is subjoined "An Essay to the translation of the *Æneid*." In 1636, he published, in 8vo, "A Paraphrase on the Psalms of David, and upon the Hymns dispersed throughout the Old and New Testament," re-printed in 1638, folio, with a title somewhat varied. In 1640, he published, in 12mo, a sacred drama, written originally by Grotius, under the title of "Christus Patiens," and which Mr. Sandys, in his translation, has called "Christ's Passion," on which, and "Adamus Exul," and Masenius, is founded Lauder's impudent charge of plagiarism against Milton. This translation was re-printed, with cuts, in 1688, 8vo. The subject of it was handled before in Greek by Apollinarius bishop of Hierapolis, and after him by Gregory Nazianzen, but, according to Sandys, Grotius excelled all others upon this subject. Langbaine tells us, with regard to Sandys' translation, that "he will be allowed an excellent artist in it by learned judges; and he has followed Horace's advice of avoiding a servile translation,—*'nec verbum verbo curabis reddere fidus interpres'*—so he comes so near the sense of his author, that nothing is lost; no spirits evaporate in the decanting of it into English; and, if there be any sediment, it is left behind." There are but few incidents known concerning our author. All who mention him agree in bestowing on him the character, not only of a man of genius, but of singular worth and piety. For the most part of his latter days he lived with Sir Francis Wenman, of Catwell, near Witney in Oxfordshire, to whom his sister was married; probably choosing that situation in some measure on account of its proximity to Burford, the retirement of his intimate acquaintance and valuable friend Lucius lord viscount Falkland, who addressed some elegant poems to him, preserved in Nichols's "Select Collection," with several by Mr. Sandys, who died at the house of his nephew, Sir Francis Wyat, at Bexley in Kent, in 1643; and was interred in the chancel of that parish-church, without any inscription; but in the parish-register is this entry: "Georgius Sandys poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7, Stilo Angliæ, ann. Dom. 1643." His memory has also been handed down by various writers in the following inscription, as one that was due to his merit: "Georgius Sandys, poetarum Anglorum sui sæculi princeps" And the high commendations given of him by the above ingenious nobleman

are a most honourable tribute to, and an immortal record of, our author's great worth and abilities. Mr. Dryden pronounced him the best versifier of the age; and Mr. Pope declared, in his notes to the *Iliad*, that English poetry owed much of its present beauty to his translations. His account of Turkey, Egypt, and the Holy Land, has since been amply confirmed.

SANNAZARIUS (JAMES), an excellent Latin and Italian poet, was descended from an ancient and noble family, and born at Naples July 28, 1458. His father dying while he was an infant, his mother retired into a village; but was prevailed on to return for the sake of her son, who was sure to want those advantages of education there which he would have at Naples. Sannazarius acquired a great knowledge of the Greek and Latin tongues early, and was a young man of most promising hopes. There was a kind of private academy at Naples, which was managed by John Pontanus: there Sannazarius was admitted, and called himself *Actius Sincerus*, according to the custom of the place, which was to assume fictitious names. Poets have usually imaginary mistresses to inflame their imaginations, and exercise their vein with: Sannazarius had a real one, a young lady of noble family. But she was very unkind; so that his poems abound with complaints of her cruelty and hardness of heart. In order to forget her, he went to France; but his passion soon brought him back to Naples, where he found the object of it departed; and then his heart vented itself in strains of lamentation. His extraordinary talent in this way introduced him at the court of Ferdinand, king of Naples; and endeared him to his son Frederic, who was a lover of poetry. Frederic had him in the palace, and made him his confidant: so that Sannazarius could not help promising himself great things, when Frederic should mount the throne. He was, as it usually happens, disappointed; for, Frederic contented himself with settling on him a pension, and giving him a house called Mergolino, most agreeably situated, and with a charming prospect. Sannazarius was very discontented at first; but, reconciling himself by degrees to his new habitation, he determined to spend his life there in contemplation and tranquillity. Just when he was putting this scheme in execution, Frederic was deprived of his kingdom of Naples; and chose France for his retreat, where Lewis XII. gave him the duchy of Anjou. Sannazarius thought himself obliged to accompany his prince and patron; and, not content with this, sold certain estates which he had for a supply of money. After the death of Frederic, in 1504, he returned to Naples; and devoted himself wholly to poetry and his pleasures, in which last

he was always indulgent to himself. He died at Naples in 1530. He was never married, yet had a son, whose death is deplored in his elegies.

All his Latin poems were first printed at Venice in 1531, 12mo. They have been often re-printed; but the best edition is that of Amsterdam 1727, in 8vo, with the notes of the learned Janus Broukhufius and others. The principal work in this collection, which consists of eclogues, elegies, and epigrams, is the "*De partu Virginis libri tres.*" His reputation is chiefly built upon this poem, which has been allowed by Julius Scaliger, Erasmus, and others, to have in it all those qualities that go to the forming of a finished piece; all that invention, judgement, elegance, and fine turn of sentiment, which is so much admired in the great masters of antiquity. The strange mixture, however, of Paganism with Christianity, that runs through the whole, has given universal offence; and indeed one can hardly help thinking, at first sight, that he esteemed the two religions at an equal rate, and meant to set them on a level. He meant nothing less: he was certainly a Christian, if making verses perpetually on the Virgin Mary, and founding a convent, as he did, can make a good Christian: he was only influenced by the same spirit which influenced Bembus and others his contemporaries, who adored the remains of the ancient Heathens so extravagantly, that they were borrowing their language and mythology upon all occasions, and applying them most improperly to things merely modern. Sannazarius is said to have spent twenty years, more or less, in perfecting this poem.

There are two Italian pieces of his, "*Arcadia*" and "*Rime*;" the former, a composition in prose and verse; the latter, a poem. They have been often printed.

SANSON (NICOLAS), a celebrated French geographer, was born at Abbeville in Picardy, Dec. 12, 1600. After he had finished his juvenile studies, he betook himself to merchandise; but, sustaining considerable losses, quitted that calling, and applied himself to geography, for which he had naturally a turn. At nineteen, he had drawn a map of Ancient Gaul; but did not publish it till 1627, lest, as we are told, it should not, on account of his youth, be thought his own; for his father was a geographer, and had published several maps. The excellent turn and genius for geographical disquisitions, which this map of Gaul discovered, procured it a very favourable reception from the public; and encouraged the author to proceed in this kind of work. He did so; and was so indefatigable in his labours, that he made almost three hundred large maps of places, ancient and modern, and

caused an hundred methodical tables to be graven concerning the divisions of the dominions of Christian princes. He also wrote several things to explain and illustrate his maps: as, "Remarks upon the Ancient Gauls;" "Treatises of the four parts of the World;" "Two Tables of the Cities and Places, which occur in the Maps of the Rhine and Italy;" "A Description of the Roman Empire, or France, Spain, Italy, Germany, and the British Isles, together with the ancient Itineraries:" all which are very commodious for understanding the maps, which they are intended to accompany. He wrote an account of the "Antiquity of Abbeville," which engaged him in a contest with several learned men; with father Labbé, the Jesuit, in particular. He made also a "Sacred Geography," divided into two tables; and a "Geographical Index of the Holy Land." He was preparing other works, and had collected a great deal of matter, with a view of making an Atlas of his own maps; but his watching and great pains brought upon him an illness, of which, after languishing for near two years, he died at Paris in 1667. He had received particular marks of esteem and kindness from the cardinals Richelieu and Mazarin; and was geographer and engineer to the king. He left two sons, who inherited his geographical merit. Voltaire calls him "the Father of geography before William de Pile." His Atlas was published in 2 vols. folio, at Paris, in 1693.

SANTEUL (JOHN BAPTIST DE), was an excellent Latin poet, and born at Paris in 1630. His education was completed in the college of Louis the Great; after which, he applied himself wholly to the study of poetry. Paris was full of his labours of this kind, which adorned public fountains, monuments of art, and various edifices. He also composed hymns for the Breviary of Paris, which procured him the favour and patronage of all the great and learned men of his time. Louis XIV. gave him a pension, which he enjoyed till the time of his death, which happened at Dijon in 1697. Besides the hymns above-mentioned, Santeul wrote some charming Latin poetry. His character has been pictured with great spirit by Bruveré.

SANCTORIUS, professor of medicine in the university of Padua, was born in 1561. He was a man of great parts, but very fanciful, and remarkable for making some whimsical experiments upon himself for ascertaining how much of the alimentary particles received into the body, were evacuated by transpiration through the pores of the skin. Upon this subject he published a tract, called "de Medicina Statica Aphorismi," which has since been re-published with notes, by Lister and Baglivi. Sanctorius wrote also "Methodus vitandorum

dorum errorum qui in arte medica contingunt." He was an ingenious and estimable man, and highly beloved by his countrymen. He died at Venice in 1636; and the college of Physicians at Venice pronounce every year an oration in his praise.

SAPPHO, a famous poetess of antiquity, who for her excellence in her art has been called "The Tenth Muse," was born at Mitylene in the isle of Lesbos, about anno ante C. 610. She was contemporary with Stesichorus and Alcæus, which last was her countryman, and as some think her suitor. They, who suppose this, depend chiefly upon the authority of Aristotle, who, in his "Rhetoric," cites a declaration of Alcæus, and an answer of Sappho: the import of both which is this. Alcæus declares, "he has something to say, but that modesty forbids him:" Sappho replies, that, "if his request was honourable, shame would not have appeared in his face, nor could he be at a loss to make a reasonable proposition." It has been thought too, that Anacreon was one of her lovers, and his editor Barnes has taken some pains to prove it: but chronology will not admit this; since, upon enquiry, it will be found, that Sappho was probably dead before Anacreon was born. All this lady's verses ran upon love, which made Plutarch, in his treatise on that subject, compare her to Cacus the son of Vulcan; of whom it is written, that "he cast out of his mouth fire and flame." Of the numerous poems she wrote, there is nothing remaining but some small fragments, which the ancient scholiasts have cited; a hymn to Venus, preserved by Dionysius of Halicarnassus, as an example of a perfection he had a mind to characterise; and an ode to one of her mistresses; which last piece confirms a tradition delivered down from antiquity, that her amorous passion extended even to persons of her own sex, and that she was willing to have her mistresses as well as her gallants. Mrs. Le Fevre, afterwards Madam Dacier, indeed has endeavoured, for the honour of Sappho, to render the fact uncertain, and would represent this ode as written in the style of one friend to another. But it savours entirely of love, and not the least of friendship; otherwise, so great a judge as Longinus, for it is to him we owe the preservation of it, would never have said, that Sappho, "having observed the anxieties and tortures inseparable to jealous love, has collected and displayed them in the finest manner imaginable." Besides, Strabo and Athenæus tell us, that the name of the fair one, to whom it is addressed, was Dorica; and that she was loved by Charaxus, who was Sappho's brother. Let us then suppose that this Dorica, Sappho's infamous paramour, received the addresses of Charaxus, and admits him into her company

as a lover. This very moment Sappho unexpectedly enters; and, struck with what she sees, describes her emotions in the following strains:

I.

“ Blest as th’ immortal Gods is he,
 “ The youth who fondly sits by thee,
 “ And hears and sees thee, all the while,
 “ Softly I speak, and sweetly smile.

II.

“ ’Twas this depriv’d my soul of rest,
 “ And rais’d such tumults in my breast:
 “ For, while I gaz’d, in transport tost,
 “ My breath was gone, my voice was lost.

III.

“ My bosom glow’d; the subtle flame
 “ Ran quick through all my vital frame:
 “ O’er my dim eyes a darkness hung:
 “ My ears with hollow murmurs rung.

IV.

“ In dewy damps my limbs were chill’d:
 “ My blood with gentle horrors thrill’d:
 “ My feeble pulse forgot to play:
 “ I fainted, sunk, and dy’d away.”

PHILLIPS.

People were so persuaded anciently of Sappho’s having loved women as men do, that Ovid introduces her, without any difficulty, making a sacrifice to Phaon of her female paramours: from which we learn, that Sappho’s love for her own sex did not keep her from loving ours. She fell desperately in love with Phaon, and did all she could to win him; but in vain: upon which she threw herself headlong from a rock, and died. It is said, that she could not forbear following Phaon into Sicily, whither he retired that he might not see her; and that, during her stay in that Island, she probably composed the “Hymn to Venus,” still extant, in which she begs so ardently the assistance of that goddess. Her prayers, however, proved ineffectual: Phaon was cruel to the last degree. The unfortunate Sappho was forced to take the dreadful leap; she went to the promontory Leucas, and threw herself into the sea. The cruelty of Phaon will not surprize us so much, if we reflect that she was a widow (for she had been married to a rich man in the isle of Andros, by whom she had a daughter named Cleis); that she had never been handsome; that she had observed no measure in her passion to both sexes; and that Phaon had long known all her charms.

For,

For, consider what she herself writes to him by the pen of Ovid:

- “ In all I pleas’d, but most in what was best,
- “ And the last joy was dearer than the rest.
- “ Then with each word, each glance, each motion, fir’d,
- “ You still enjoy’d, and yet you still desired:
- “ Till all dissolving in the trance we lay,
- “ And in tumultuous raptures died away.”

POPE.

The same Ovid makes her confess herself not handsome:

- “ To me what nature has in charms deny’d,
- “ Is well by wit’s more lasting charms supply’d.
- “ Though short by stature, yet my name extends
- “ To Heaven itself, and earth’s remotest ends.
- “ Brown as I am, an Ethiopian dame
- “ Inspir’d young Perseus with a gen’rous flame.”

POPE.

She was indeed a very great wit, and for that alone deserves to be remembered. The Mitylenians had her worth in such high esteem, and were so sensible of the glory they received from her being born among them, that they paid her sovereign honours after her death, and stamped their money with her image. The Romans afterwards erected a noble statue of porphyry to her; and, in short, ancients as well as moderns have done honour to her memory. Vossius says, that none of the Greek poets excelled Sappho for sweetness of verse; and that she made Archilochus the model of her style, but at the same time took care to soften the severity of his expression. It must be granted, says Rapin, from what is left us of Sappho, that Longinus had great reason to extol the admirable genius of this woman; for there is in what remains of her something delicate, harmonious, and impassioned to the last degree. Catullus endeavoured to imitate Sappho, but fell infinitely short of her; and so have all others, who have written upon love.

The two above-mentioned poems, with her fragments, have been printed “*inter novem fœminarum Græcarum carmina. Græcè, curâ Fulvii Ursini. apud Plantin. 1598, 8vo. and Gr. & Lat. Notis Var. & Chr. Wolfii. Hamburg, 1732,*” in 4to.

SARASIN (JOHN FRANCIS), a French author, who, says Voltaire, “has written agreeably in verse and prose, was born at Hermanville, in the neighbourhood of Caen, about 1604. It is said, in the “*Sagraissiana*,” but we know not on what foundation, that Mr. Fauconnier of Caen, a trea-
surer

furer of France, having an amour with a beloved damsel, who was not of rank sufficient for his wife, upon finding her with child, married her; and that Sarasin was the product of this ante-nuptial congress. Be this as it will, he began his studies at Caen, and afterwards went to Paris, where he became eminent for wit and polite literature, though he was very defective in every thing that could be called learning. In the next place, he made the tour of Germany; and, upon his return to France, was appointed a kind of secretary to the prince of Conti. He was a man of a lively imagination and most ready wit; which he was constantly giving proof of upon some occasion or other. Perrault relates a very pleasant thing, which happened when he was attending the prince of Conti, who delighted in progresses, and was then harangued in form at every place he passed through. Once, when the magistracy of a certain town came forth to address him, the orator unfortunately forgot his lesson, and made a full stop at the end of the second period. Sarasin jumped out at the other side of the coach; and, getting instantly round it close by the orator, went on with the speech in the style it had been begun, filled it with ridiculous panegyric, yet delivered it with such solemnity, that the prince could not refrain from laughter. But the best of it was, that the magistracy not only thanked Sarasin for helping them out at such a desperate plunge, but made him the same present as was made to the prince. Sarasin married a rich woman, but old, ugly, and ill-natured; so that the little happiness he found in this state made him often ask, "Whether the blessed secret would never be found out, of propagating the human species without a woman?" Sarasin drew in the prince of Conti, as is said, to marry the niece of Mazarin, and for the good office received a great sum. The cardinal, however, after the consummation of the marriage, made a jest of Sarasin: and, the bargain coming to the ears of the prince, who was sufficiently disgusted with his consort, Sarasin was turned out of doors, with all the marks of ignominy, as a villain who had sold himself to the cardinal. This treatment is supposed to have occasioned his death, which happened in 1654. Pellisson, passing through the town where Sarasin died, went to the grave of his old acquaintance, shed some tears, had a mass said over him, and founded an anniversary, though he himself was at that time a Protestant.

He published a very few works in his life time: nothing, except "Discours de la Tragedie;" "L'Histoire du Siege de Dunkerque," in 1649; and "La Pompe funebre de Voiture," in the "Miscellanea" of Menage, to whom it is addressed,

dress'd, in 1652. At his death, he ordered all his writings to be given into the hands of Menage, to be disposed of as that gentleman should think proper; and Menage published a 4to volume of them at Paris in 1656, with a portrait of the author engraven by Nanteuil, and a discourse of Pellisson upon his merits, prefixed. They consist of poetry and prose: they are full of wit, politeness, ease, elegance, invention, and every thing that can make an author agreeable; and, accordingly, all kinds of readers have found much entertainment in them.

Besides this collection in 4to, two more volumes in 12mo were published at Paris in 1675, under the title of "*Nouvelles Oeuvres de Mr. Sarasin*"; of which Mr. de la Monnoye has given the following history. Menage, having caused to be printed such works of Sarasin as he thought would do honour to their author, suppressed the rest, either as unfinished pieces, or as the productions of his juvenile years. But Menage's amanuensis, having taken a copy of them without the knowledge of his master, let a bookseller have them for a very small sum; who, consulting Despreaux about them, and finding them not unworthy of Sarasin, digested and printed them. Monnoye calls them fragments instead of works, because they are unfinished; and pieces of poems rather than poems. The first volume begins with an "*Apologie de la Morale d'Epicure*," a composition in, prose, of 178 pages, "in which," says Monnoye, "there are many fine passages; and he observes it to have been no bad complement to this piece, that it was attributed, though falsely, to St. Evremond." The remaining part of the first and all the second volume consist of little poems and fragments of poems.

SARDANAPALUS, a famous Assyrian king, who exceeded all his predecessors for luxury, effeminacy, and idleness; he shut himself up among his concubines, and abandoned himself to the most shameful and criminal pleasures, whereby he became contemptible to his generals, who conspired to dethrone him. The chiefs were Abaces, governor of Media; Belshis, governor of Babylon; and Tiglathphalasar, or Ninus the younger, governor of Nineveh. Alarmed at this revolt, he took the field with what forces he could gather; and, being defeated, he shut himself up in the city of Nineveh, which they then besieged, and comforted himself with an old prediction, that, that city would never be taken till the river became its enemy. He thought this impossible, and so lived secure, till the Tygris, overflowing its banks, made a breach in the wall. Despairing then to escape, he erected a wooden pile, on which he burned himself, his wives, slaves, and all his treasure. And thus this

vast empire was divided into three, Babylon, Nineveh, and Media. This happened about 770 before Christ. According to some, he is the Phul mentioned in the Old Testament. The curious reader will find, in the "*Observationes Halenses*," a very learned dissertation, intituled, "*Apologia Sardanapali*," which throws great light upon this antient character.

SARJEANT (JOHN), a secular priest, (his real name was SMITH,) born in Lincolnshire about 1621, and admitted of St. John's college in Cambridge in 1637, by the masters and seniors of which he was recommended to be secretary to Dr. Thomas Morton, bishop of Durham; in which employment he continued till, falling into doubts about his religion, he went over to the English college of secular priests at Lisbon in 1642; and, after studying there some time, he returned to England in 1652, and was elected secretary of the secular clergy, and employed in propagating his religion, and writing books in defence of it, particularly against Dr. Hammond, Dr. Bramhall, Dr. Thomas Pierce, Dr. Tillotson, &c. He wrote "*Sure Footing in Christianity; or Rational Discourses on the Rule of Faith*," 8vo, 1664, &c. His death uncertain.

SARISBURY (JOHN of), in Latin Sarisburiensis, an Englishman, very famous in his day, was born at Rochester about 1110, and went into France at the age of sixteen. He had afterwards a commission from the king his master, to reside at the court of pope Eugenius, in order to manage the affairs of England. All offices were attempted to be done him with that pope: he was charged with several falsities; but at last the truth was discovered, and he was retained by Eugenius with all the favours he had deserved. He was still more esteemed by the successor of that pope; and, being recalled to England, received high marks of favour from Thomas Becket, then high chancellor of the kingdom. The chancellor at that time governed his master Henry II; and, as he wanted assistance in so weighty a charge, he used the advice of John of Salisbury, especially in the education of the king's eldest son, and of several English noblemen, whom he had undertaken to instruct in good-manners and learning. Becket desired him also to take care of his house, while he went with the king to Guienne. Upon his return from that voyage, he was made archbishop of Canterbury; and left the court, to perform the duties of his see. John of Salisbury attended him, and was afterwards his faithful companion, when that turbulent prelate was obliged to retire to France, and when at the end of seven years he was recalled to England. When Becket was killed in his own cathedral, John of Salisbury was with him, and endeavoured to ward off the blow which one of the assassins aimed

aimed at his master's head. He received it upon his arm; and the wound was so great, that the surgeons at the end of a year despaired of a cure; and some pretend that it was cured at last by a miracle of Thomas Becket. He retired into France, and afterwards, in 1179, was made bishop of Chartres; which promotion he did not long survive.

He was a most ingenious, polite, and learned, man. This appears from a Latin treatise, intituled, "*Policraticon, five de nugis Curialium, & vestigiis Philosophorum*;" which, Du Pin says, "is composed in a plain concise style, and is an excellent treatise upon the employments, occupations, duties, virtues, and vices, of great men, especially princes and great lords; and contains an infinite number of moral reflections, sentences, fine passages from authors, examples, apologues, pieces of history, and common-places." Lipsius observes also, that "it is a cento, in which we meet with many pieces of purple, and fragments of a better age." It came out at Paris in 1513, and at Leyden in 1595, 8vo; and a French translation of it, intituled "*Les Vanitez de la Cour*," at Paris, 1640, in 4to, with a life of the author prefixed.

"Letters", also a "*Life of Thomas Becket*," and a "*Treatise upon logic and philosophy*," all written by John of Salisbury, have been printed. It appears from his Letters, says Du Pin, that he sometimes censures the conduct of Becket, though he was addicted to his interest; and that, while he was devoting his services to the court of Rome, he often disapproves what was done there, and even condemns on certain occasions the vices of the cardinals. This shews him to have had candour and virtue, as well as wit, politeness, and learning; he was on the whole an extraordinary and valuable man.

SARPI (PAUL). See PAUL.

SARTO (ANDREA DEI), a famous Italian painter, was the son of a tailor, whence he had the name of Sarto; and was born at Florence in 1471. He was put an apprentice to a goldsmith, with whom he lived some time; but minded designing more than his own trade. From the goldsmith he was removed to John Basile, an ordinary painter, who taught him in form the rudiments of his art; and afterwards to Peter Cosimo, who was exceedingly taken with his genius. While he was with Cosimo, he spent his leisure in designing in the great hall, called *La Sala del Papa*, where were the cartoons of Michael Angelo and Leonardo da Vinci; and by these means arrived at a mastery in his art. He thought his own master too slow in the execution of his works, as indeed he was grown very old; for which reason he left him, and joined himself to Francis Bigio. They lived together, and painted a great number of things, at Florence and about it, for the

monasteries. Sarto drew madonas in abundance; and, in short, the profit arising from his labours would have supported him very plentifully, had he not fallen foolishly in love with a young woman; who yet was then married to another man, but who, upon the death of her husband, became Sarto's wife. From that time forward he was very uneasy both in his fortune and temper; for, besides the incumbrance of a married life, he was often disturbed with jealousy.

In the mean time, his fame and his works were not confined to his own country: they both were spread into different parts of Europe; and, some of his pieces falling under the notice of Francis I. that monarch was so pleased with them, that he invited Sarto into France. Sarto went; and no sooner arrived at court, but he experienced that prince's liberality before he began to work. He did many things there for the king and the nobility; but, when he was working one day upon a St. Jerome for the queen-mother, he received letters from his wife at Florence, which made him resolve to return thither. He pretended domestic affairs, yet promised the king not only to return, but also to bring with him a good collection of pictures and sculptures. In this, however, he was overruled by his wife and relations; and, never returning, gave Francis, who had trusted him with a considerable sum of money, so ill an opinion of Florentine painters, that he would not look favourably on them for some years after. By this sad step, Sarto fell from a very flourishing to a very mean condition. He gave himself up wholly to pleasure, and became at length very poor. He was naturally mild, timorous, and poor-spirited, and therefore set but very little value upon his own performances: yet the Florentines had so great an esteem for his works, that, during the fury of the popular factions among them, they preserved his pieces from the flames. He was certainly an excellent artist, in whom nature and art concurred to shew what painting can do, either in design, colouring, or invention: but his pictures generally wanted boldness, strength, and life, as well as their painter. Sarto died of the plague in 1520, when only 42. Vasari, in his "Lives of the Painters," relates a story of him, which shews what an excellent hand he had at copying. Frederic II, duke of Mantua, seeing at Florence a picture of Leo X, done by Raphael, begged it of Clement VII, who ordered Octavian of Medicis to deliver it to the duke. Octavian, being a lover of the fine arts, and troubled to lose from Florence such a curiosity, made use of the following artifice. He got Sarto to copy it, and sent the copy to the duke, who was highly pleased with it; and so far from discovering the cheat, that even Julio Romano, who had been Raphael's scholar, and had drawn

drawn the drapery of that piece under him, took the copy for the original. "What," said he to Vafari some years after, "don't I see the strokes, that I struck with my own hand?" But Vafari assured him, that he saw Sarto copy it; and, to convince him farther, shewed him his private mark. Sarto had many disciples who became eminent in their profession, as Salvati, Vafari, &c.

SATURNINUS or SATURNILLUS, the name of a heretic of the second century, who was born at Antioch, and, with Basilides, was a disciple of Menander. He began to broach his errors under the emperors Trajan and Adrian, in several parts of Syria, but particularly at Antioch, where he had many followers. Some account of his incoherent and lunatic doctrine may be found in Flury and Echard; to which, and to "Turner's Heretical History," the reader is referred. His heresy did not last long; though, a few of his sect were still remaining in the time of St. Epiphanius. Justin, in his "Dialogue against Tryphon," also makes mention of them.

SAVAGE (RICHARD), an eminent instance of the uselessness and insignificance of knowledge, wit, and genius, without prudence and a proper regard to the common maxims of life, was born in 1698. He was the son of Anne countess of Macclesfield, by the earl of Rivers. He might have been considered as the lawful issue of the earl of Macclesfield; but his mother, in order to procure a separation from her husband, made a public confession of adultery in this instance. As soon as this spurious offspring was brought to light, the countess treated him with every kind of unnatural cruelty. She committed him to the care of a poor woman, to educate as her own. She prevented the earl of Rivers from making him a bequest in his will of 6000*l.* by declaring him dead. She endeavoured to send him secretly to the American plantations; and, at last, to bury him in poverty and obscurity for ever, she placed him as an apprentice to a shoemaker in Holborn. About this time his nurse died; and in searching her effects, which he imagined to be his right, he found some letters which informed him of his birth, and the reasons for which it was concealed. He now left his low occupation, and tried every method to awaken the tenderness, and attract the regard, of his mother: but all his assiduity was without effect; for he could neither soften her heart, nor open her hand, and he was reduced to the miseries of want. By the care of the lady Mafon, mother to the countess, he had been placed at the grammar-school at St. Albans, where he had acquired all the learning which his situation allowed; and necessity now obliged him to become an author.

The first effort of his uncultivated genius was a poem against Hoadley, bishop of Bangor; of which the author was afterwards ashamed. He then attempted to write for the stage, but with little success: yet this attempt was attended with some advantage, as it introduced him to the acquaintance of Sir Richard Steele and Mr. Wilks. Whilst he was in dependence on these gentlemen, he was an assiduous frequenter of the theatres, and never absent from a play in several years. In 1723, he brought a tragedy on the stage, in which himself performed a part, the subject of which was "Sir Thomas Overbury." If we consider the circumstances under which it was written, it will afford at once an uncommon proof of strength of genius, and an evenness of mind not to be ruffled. Whilst he was employed upon this work, he was without a lodging, and often without food; nor had he any other conveniences for study than the fields or the street; and, when he had formed a speech, he would step into a shop, and beg the use of pen, ink, and paper. The profits of this play amounted to about 200*l.*; and it procured him the notice and esteem of many persons of distinction, some rays of genius glimmering through all the clouds of poverty and oppression. But, when the world was beginning to behold him with a more favourable eye, a misfortune befel him, by which not only his reputation, but his life, was in danger. In a night-ramble he fell into a coffee-house of ill-fame, near Charing-Cross; when a quarrel happened, and one Mr. Sinclair was killed in the fray. Savage, with his companion, was taken into custody, tried for murder, and capitally convicted of the offence. His mother was so inhuman, at this critical juncture, as to use all means to prejudice the queen against him, and to intercept all the hopes he had of life from the royal mercy: but at last the countess of Hertford, out of compassion, laid a true account of the extraordinary story and sufferings of poor Savage before her majesty; and obtained his pardon.

He now recovered his liberty, but had no means of subsistence; and a lucky thought struck him, that he might compel his mother to do something for him, and extort that from her by satire, which she had denied to natural affection. The expedient proved successful; and lord Tyrconnel, on his promise to lay aside his design, received him into his family, treated him as his equal, and engaged to allow him a pension of 200*l.* a year. In this gay period of life, when he was surrounded by affluence and pleasure, he published "The Wanderer, a moral Poem, 1729," which was approved by Pope, and which the author himself considered as his masterpiece. It was addressed to the earl of Tyrconnel, with the
highest

highest strains of panegyric. These praises, however, in a short time, he found himself inclined to retract, being discarded by that nobleman on account of his imprudent and licentious behaviour. He now thought himself again at liberty to expose the cruelty of his mother, and accordingly published, "The Bastard, a Poem." This had an extraordinary sale: and, its appearance happening at a time when the countess was at Bath, many persons there in her hearing took frequent opportunities of repeating passages from it; and shame obliged her to quit the place.

Some time after this, Savage formed a resolution of applying to the queen: she had given him his life, and he hoped her goodness might enable him to support it. He published a poem on her birth-day, which he intitled, "The Volunteer Laureat." She graciously sent him fifty pounds, with an intimation that he might annually expect the same bounty. His conduct with regard to this pension was very particular: as soon as he had received it, he immediately disappeared, and lay for some time out of the reach of his most intimate friends. At length he would be seen again, penniless as before, but never informed any person where he had been, nor was his retreat ever discovered. His perpetual indigence, politeness, and wit, still raised him new friends, as fast as his misbehaviour lost him his old ones; and Sir Robert Walpole, the prime minister, was warmly solicited in his favour. Promises were given, but ended in disappointment; upon which he published a poem in the "Gentleman's Magazine," intitled, "The Poet's Dependence on a Statesman."

His poverty still encreasing, he only dined by accident, when he was invited to the tables of his acquaintance, from which the meanness of his dress often excluded him. Having no lodgings, he passed the night often in mean houses, which are set open for any casual wanderers, sometimes in cellars, amongst the riot and filth of the meanest and most profligate of the rabble; and sometimes, when he was totally without money, walked about the streets till he was weary, and lay down in the summer upon a bulk, and, in the winter, with his associates in poverty, among the ashes of a glass-house. His distresses, however afflictive, never dejected him. In his lowest sphere, his pride kept up his spirits, and set him on a level with those of the highest rank. He never admitted any gross familiarity, or submitted to be treated otherwise than as an equal. This wretched life was rendered more unhappy, in 1738, by the death of the queen, and the loss of his pension. His distress was now publicly known, and his friends therefore thought proper to concert some measures for procuring him a permanent relief. It was proposed that he should retire into

Wales, with an allowance of 50*l.* per annum, to be raised by subscription, on which he was to live privately in a cheap place, and lay aside all his aspiring thoughts.

This offer he seemed to accept with great joy, and set out on his journey with fifteen guineas in his purse. His friends and benefactors, the principal of whom was Mr. Pope, expected now to hear of his arrival in Wales; but, on the 14th day after his departure, they were surpris'd with a letter from him, acquainting them that he was yet upon the road, and without money, and could not proceed without a remittance. The money was sent, by which he was enabled to reach Bristol; whence he was to go to Swansea by water. He could not immediately obtain a passage, and therefore was obliged to stay some time at Bristol; where, with his usual facility, he made an acquaintance with the principal people, and was treated with all kinds of civility. At last he reached the place propos'd for his residence; where he staid a year, and completed a tragedy, which he had begun in London. He was now desirous of coming to town to bring it on the stage: but his friends, and particularly Mr. Pope, who was his chief benefactor, oppos'd the design very strongly; and advis'd him to put it into the hands of Thomson and Mallet, to fit it for the stage, and to allow his friends to receive the profits, out of which an annual pension should be paid him. The proposal he reject'd, quitted Swansea, and set off for London; but, at Bristol, a repetition of the kindness he had formerly found, invit'd him to stay. He staid so long, that by his imprudence and misconduct he wearied out all his friends. His wit had lost its novelty; and his irregular behaviour, and late hours, grew very troublesome to men of business. His money was spent, his cloaths worn out, and his shabby appearance made it difficult for him to obtain a dinner. Here, however, he staid, in the midst of poverty, hunger, and contempt, till the mistress of a coffee-house, to whom he owed about 8*l.* arrest'd him for the debt. He could find no bail, and was therefore lodg'd in prison. During his confinement, he began, and almost finish'd, a satire, intitled, "London and Bristol delineated;" in order to be reveng'd on those who had no more generosity than to suffer a man, for whom they profess'd a regard, to languish in a gaol for so small a sum.

When he had been six months in prison, he received a letter from Mr. Pope, on whom his chief dependence now rested, containing a charge of very atrocious ingratitude. Savage return'd a very solemn protestation of his innocence; and he appear'd much disturb'd at the accusation. In a few days after, he was seiz'd with a disorder, which at first was

not

not suspected to be dangerous; but, growing daily more languid and dejected, at last, a fever seizing him, he expired, Aug. 1, 1743, in his 46th year; and was buried in the church-yard of St. Peter, at the expence of the gaoler. Thus lived, and thus died, Richard Savage, leaving behind him a character strangely chequered with vices and good qualities. He was, however, undoubtedly a man of excellent parts; and, had he received the full benefits of a liberal education, and had his natural talents been cultivated to the best advantage, he might have made a respectable figure in life. He was happy in an agreeable temper, and a lively flow of wit, which made his company much coveted; nor was his judgement, both of writings and of men, inferior to his wit; but he was too much a slave to his passions, and his passions were too easily excited. He was warm in his friendships, but implacable in his enmity; and his greatest fault, which is indeed the greatest of all faults, was ingratitude. He seemed to think every thing due to his merit, and that he was little obliged to any one for those favours which he thought it their duty to confer on him: it is therefore the less to be wondered at, that he never rightly estimated the kindness of his many friends and benefactors, or preserved a grateful and due sense of their generosity towards him.

The works of this original writer, after having long lain dispersed in magazines and fugitive publications, were collected and published by T. Evans, bookseller, in the Strand, in an elegant edition in 2 vols. 8vo, to which are prefixed the admirable "Memoirs of Savage," written by Dr. Samuel Johnson.

SAVAGE (JOHN), D. D. the benevolent president of the famous club at Royston; was rector, first of Bygrave, then of Clothall, Herts, and lecturer of St. George, Hanover-square, London. In his younger days he had travelled with James, 5th earl of Salisbury, who gave him the great living of Clothall, where Dr. Savage rebuilt the rectory-house. In his more advanced years he was so lively, pleasant, and facetious, that he was called the "Aristippus" of the age. One day, at the levee, George I. asked him, "How long he had stayed at Rome with lord Salisbury?" Upon his answering how long, "Why," said the king, "you stayed long enough, why did you not convert the Pope?" "Because, Sir," replied he, "I had nothing better to offer him." Having been bred at Westminster, he had always a great fondness for the school, attended at all their plays and elections, assisted in all their public exercises, grew young again, and, among boys, was a great boy himself. He used to attend the schools, to furnish the lads with extempore epigrams at the elections. He died

March 24, 1747; and the king's scholars had so great a regard for him, that, after his decease, they made a collection among themselves, and, at their own charge, erected a small tablet of white marble to his memory in the East cloister, thus inscribed:

“JOHANNI SAVAGE, S. T. P.

Alumni Scholæ Westmonasteriensis posuerunt,

MDCCL.

Tu nostræ memor usque Scholæ, dum vita manebat

Musa nec immemores nos finit esse Tui.

Ipse loci Genius te mœret Amicus Amicum,

Et luctu Pietas nos propiore ferit.

Nobiscum assûeras docto puerafcere lusu,

Fudit & ingenitos cruda senecta sales.

Chare Senex, Puer hoc te saltem carmine donat;

Ingratum Pueri nec tibi carmen erit.”

He printed two sermons; 1. “On the Election of the Lord Mayor, 1707;” 2. “Before the Sons of the Clergy, 1715.”

SAVARY (JAMES), an eminent French writer upon the subject of trade, was born at Doué in Anjou 1622. He was sent to Paris, and put apprentice to a merchant; and carried on trade till 1658, when he left off the practice, to apply with more attention to the theory. It is said, indeed, that he had acquired a very competent fortune: but, as things afterwards happened, it does not seem to have been sufficient for his demands. He was married in 1650; and in 1667, when the king declared a purpose of assigning privileges and pensions to such of his subjects as had twelve children alive, Savary was not too rich to put in his plea. He was afterwards admitted of the council for the reformation of commerce; and the orders, which passed in 1670, were drawn up from his instructions and advices. He was pressed by the commissioners to digest his principles into a volume, and to give it to the public; which he afterwards did at Paris, in 1675, 4to, under the title of “Le Parfait Négociant, ou, Instruction générale pour ce qui regarde le Commerce des Merchandises de France et des Pays Etrangers.” The 7th edition of this work, which was every time improved and augmented by the author, was printed at Paris 1713, 4to; and an eighth, with farther corrections and additions by his son Philemon Lewis Savary, was published in 1721. It has been translated into almost all European languages. In 1688, he published “Les Loix et Conseils sur les plus importantes Matieres du Commerce,” in 4to; which has been considered as a second volume to the former work, and often re-printed. He died in

1690; and, out of seventeen children which he had by one wife, left eleven.

Two of the sons, James and Philemon, became afterwards famous in their father's way. James Savary not only laboured, to augment and perfect his father's works, but also undertook a very great one of his own. He was put upon this by his situation and employment; for, being chosen in 1686 inspector general of the manufactures at the custom-house of Paris, he had a mind to take an account of all the several sorts of merchandize that passed through it; and, to do this the more easily, ranged in alphabetical order all the words relating to manufactures and commerce, as fast as he understood them. Then he gave some definitions and explications, and called his collection "Manuel Mercantile;" yet without any thoughts of publishing it, but only for his own private use. In this state his work was when the magistrates, whom the king had chosen to preside over the council of commerce, came to hear of it: they commended the plan, and earnestly exhorted him to enlarge and perfect it. He complied; but, not having leisure enough to do it of himself, by reason of his employ, he took his brother Philemon, although a canon of the royal church of St. Maur, into partnership with him; and they laboured jointly at the work. James, after two or three years illness, died in 1716, leaving it unfinished: but Philemon brought it to a conclusion, and published it at Paris in 1723, under this title, "Dictionnaire Universel du Commerce," in 2 vols. folio.

The same Philemon, animated by the favourable reception given to this work, spent three other years in making it more complete and perfect; and finished a third volume, by way of supplement to the two former, which appeared in 1729. This was after his death, which happened in 1727. This "Dictionary of Commerce" has been universally spoken of as a very excellent work. A fine edition of it was printed in Paris, 3 vols. folio, in 1748.

SAVARY (N.) was born at Vetre in Brittany, and pursued his studies at Rennes with considerable distinction. In 1776, he visited Egypt, at which place he remained for the space of three years. Whilst here he paid particular attention to the manners of the inhabitants, a knowledge of the Arabic tongue, and an investigation of antiquities. From Egypt he went to the islands of the Archipelago, over most of which he travelled, and examined them with careful attention. On his return to France, in 1780, he published, "a translation of the Koran, with a sketch of the life of Mahomet." He also published an extract from the above work, which he called, "La morale de Mahomet." His principal work was "Let-

ters on Egypt," which have been well received, and translated into different European languages. Yet it is objected to this work, and with great appearance of reason, that the author has yielded too much to the powers of a lively imagination. Encouraged by the success of this work, Savary published his "Letters on Greece," an agreeable and entertaining performance. Soon after this period he died, at Paris, in 1788. He was a man of considerable talents, an excellent taste, and a lively fancy; and, although many of his positions have been controverted, as well by Volney, as by other writers on the same subjects, his writings have so large a portion of interest and entertainment as will probably secure to them a wide and extensive circulation.

SAVILE (Sir HENRY), a most learned Englishman, was descended from a gentleman's family, and born at Bradley, near, Halifax, in Yorkshire, Nov 30, 1549. He was entered of Merton-college, Oxford, in 1561, where he took the degrees in arts, and was chosen fellow. When he proceeded master of arts in 1570, he read for that degree on the *Almagest* of Ptolemy, which procured him the reputation of a man wonderfully skilled in mathematics and the Greek language; in the former of which, he voluntarily read a public lecture in the university for some time. In 1578, he travelled into France and other countries; where, diligently improving himself in all useful learning, in languages, and the knowledge of the world, he became a most accomplished gentleman. At his return he was made tutor in the Greek tongue to queen Elizabeth, who had a great esteem and liking for him. In 1585, he was made warden of Merton-college, which he governed six and thirty years with great honour, and improved by all the means he could with riches and good letters. In 1596, he was chosen provost of Eton-college; which society he made it his business to fill with the most learned men, among whom was the ever-memorable John Hales. James I, upon his accession to the crown of England, expressed a particular regard for him, and would have preferred him either in church or state; but Sir Henry declined it, and only accepted the honour of knighthood from his majesty at Windsor in 1604. His only son dying about that time, he devoted his fortune thenceforth to the promoting of learning. In 1619, he founded two lectures, or professorships, one in geometry, the other in astronomy, in the university of Oxford; which he endowed each with a salary of 160*l.* a year, besides a legacy of 600*l.* for purchasing more lands for the same use. He also furnished a library with mathematical books near the mathematical school, for the use of his professors; and gave 100*l.* to the mathematical chest of his own appointing; adding afterwards

wards a legacy of 40 l. a year to the same chest, to the university and to his professors jointly. He likewise gave 120 l. towards the new-building of the schools; several rare manuscripts and printed books to the Bodleian library; and a good quantity of Greek types to the printing-press at Oxford. He died, at Eton-college, Feb. 19, 1621-2, and was buried in the chapel there. The university of Oxford paid him the greatest honours, by having a public speech and verses made in his praise, which were published soon after in 4to, under the title of "*Ultima Linea Savilii*." As to his character, the highest encomiums are bestowed on him by all the learned of his time: by Isaac Casaubon, Mercerus, Meibomius, Joseph Scaliger, and especially the learned bishop Montagu; who, in his "*Diatribæ*" upon Selden's "*History of Tithes*," styles him "that Magazine of learning, whose memory shall be honourable amongst not only the learned, but the righteous for ever."

We have already mentioned several noble instances of his munificence to the republic of letters: in the account of his publications many more, and even greater, will appear. In 1581, he obliged the world with an English version of, 1. "*Four Books of the Histories of Cornelius Tacitus, and the Life of Agricola*; with notes upon them," folio: dedicated to queen Elizabeth. The notes upon this work were translated into Latin by Isaac Gruter, and published at Amsterdam, 1649, in 12mo, to which Gruter subjoined a treatise of our author, published in 1598, under this title, 2. "*A View of certain Military Matters, or Commentaries concerning Roman Warfare*;" which treatise, soon after its first appearance, had been translated into Latin by Marquardus Freherus, and printed at Heidelberg in 1601. In 1596, he published a collection of the best ancient writers of our English History, intitled, 3. "*Rerum Anglicarum Scriptores post Bedam præcipui, ex vetustissimis Codicibus nunc primum in lucem editi*:" to which he added chronological tables at the end, from Julius Cæsar to the coming in of William the Conqueror. 4. He undertook and finished a fine edition of "*St. Chrysostom's Works*" in Greek, printed 1613, in 8 vols. folio. In the preface, he says, "that, having himself visited, about twelve years before, all the public and private libraries in Britain, and copied out thence whatever he thought useful to his design, he then sent some learned men into France, Germany, Italy, and the East; to transcribe such parts as he had not already, and to collate the others with the best manuscripts." At the same time, he makes his acknowledgements to several great men for their assistance; as Thuanus, Velferus, Schottus, Isaac Casaubon, Fronto Ducæus, Janus Gruterus, Hoefchelius,

cheliuſius, &c. In the 8th volume are inſerted Sir Henry Savile's own notes, with thoſe of other learned men. The whole charge of this edition, including the ſeveral ſums paid to learned men, at home and abroad, employed in finding out, tranſcribing, and collating, the beſt manuſcripts, is ſaid to have amounted to no leſs than 8000*l.* but, as ſoon as it was finiſhed, the biſhops and clergy of France employed Fronto Ducaeus, who was a learned Jeſuit, to reprint it at Paris with a Latin tranſlation. This edition appeared in 1621, and the following years, in 10 vols. folio; and a finer edition has ſince been publiſhed, by Father Montſaucon and the Benedic- tins, at Paris 1686, in 13 vols. folio. In 1618, he publiſhed a Latin work, written by Thomas Bradwardin, abp. of Canterbury, againſt Pelagius, intitled. 5. “*De cauſa Dei contra Pelagium, et de virtute cauſarum;*” to which he prefixed the Life of Bradwardin. In 1621, he publiſhed a collection of his own mathematical lectures. 6. “*Præleſtiones Tredecim in principia Elementorum Euclidis Oxoniæ habitæ,*” 4to. 7. *Oratio coram Elizabethâ Regina Oxoniæ habitâ, anno 1592, Oxon. 1658,*” 4to; publiſhed by Dr. Barlow from the original in the Bodkian library. 8. He tranſlated into Latin King James's “*Apology for the Oath of Allegiance.*” He left ſeveral manuſcripts behind him, written at the command of king James; all which are in the Bodleian library. He wrote notes likewiſe upon the margin of many books in his library, particularly of Eusebius's “*Eccleſiaſtical Hiſtory;*” which were afterwards uſed, and thankfully acknowledged, by Valeſius, in his edition of that work in 1659. There are four of his letters to Camden, publiſhed by Smith among “*Camden's Letters. 1691,*” 4to.

He had a younger brother, THOMAS SAVILE, who was admitted probationer-fellow of Merton-college, Oxford, in 1580; afterwards travelled abroad into ſeveral countries; upon his return, was choſen fellow of Eton-college; and died at London in 1592-3. This gentleman was a man of great learning, and an intimate friend of Camden; among whoſe letters, juſt mentioned, there are fifteen of Mr. Savile's to him.

SAVILE (Sir GEORGE), Marquis of Halifax, as great a ſtateſman as any of his time, was deſcended from an ancient family in Yorkſhire, and probably born about 1630, as is conjectured from the time of his returning from his travels. He contributed all he could to bring about the Reſtoration; and, ſoon diſtinguiſhing himſelf after that era by his great abilities, was created a peer, in conſideration of his own and his father's merits to the crown. In 1688, he was appointed of that remarkable committee, which ſat at Brook-Hall for the examination

examination of the accounts of the money which had been given during the Dutch war, of which no member of the house of commons was admitted. April, 1672, he was called to a seat in the privy council; and, June following, went over to Holland with the duke of Bucks and the earl of Arlington, as ambassador extraordinary and plenipotentiary, to treat about a peace with France, when he met with great opposition from his colleagues.

In 1675, he opposed with vigour the non-resisting test-bill; and was removed from the council-board the year following by the interest of the earl of Danby, the treasurer. He had provoked this lord by a shaft of his wit, in the examination before the councils concerning the revenue of Ireland; in which lord Widrington having confessed, that he had made an offer of a considerable sum to the lord treasurer, and that his lordship had rejected the offer so as not to discourage a second attempt, lord Halifax observed upon this, that it would be somewhat strange if a man should ask the use of another man's wife, and the other indeed should refuse it, but with great civility. His removal was very agreeable to the duke of York, who at that time had a more violent aversion to him than even to Shaftsbury himself, because he had spoken with great firmness and spirit in the house of lords against the declaration for a toleration. However, upon a change of the ministry in 1679, his lordship was made a member of the new council. The same year, in the consultations about the bill of exclusion, he seemed averse to it; but proposed such limitations of the duke's authority as should disable him from doing any harm either in church or state; such as the taking out of his hands all power in ecclesiastical matters, the disposal of the public money, and the power of making peace or war, and lodging these in the two houses of parliament; and that the parliament in being at the king's death should continue without a new summons, and assume the administration; but his lordship's arguing so much against the danger of turning the monarchy, by the bill of exclusion, into an elective government, was thought the more extraordinary, because he made an hereditary king the subject of his mirth.

When the exclusion-bill was brought into the house of lords, Halifax appeared with great resolution at the head of the debates against it. This so highly exasperated the house of commons, that they addressed the king to remove him from his councils and presence for ever: but he prevailed with his majesty soon after to dissolve that parliament, and was created an earl. However, upon his majesty's deferring to call a new parliament, according to his promise to his lordship, he fell sick through vexation of mind; and expostulated severely with those

those who were sent to him on that affair, refusing the post both of secretary of state and lord-lieutenant of Ireland. A parliament being called in 1680, he still opposed the exclusion-bill, and gained great reputation by his management of the debates, though it occasioned a new address from the house of commons to remove him. However, after rejecting that bill in the house of lords, his lordship pressed them, though without success, to proceed to limitations; and began with moving that the duke might be obliged to live five hundred miles out of England during the king's life. August, 1682, he was created a marquis, and soon after made privy-seal, and, upon king James's accession, president of the council. But on refusing his consent to the repeal of the tests, he was told by that monarch, that, though he could never forget his past services, yet, since he would not comply in that point, he was resolved to have all of a piece; and so his lordship was dismissed from all public employments. He was afterwards consulted by Mr. Sidney, whether he would advise the prince of Orange's coming over; but, the matter being opened to him at a great distance, he did not encourage a farther freedom, looking upon the attempt as impracticable, since it depended on so many accidents. Upon the arrival of that prince, he was sent by the king, with the earls of Rochester and Godolphin, to treat with him.

In that assembly of the lords which met after king James's withdrawing himself the first time from Whitehall, the marquis was chosen their president; and, upon the king's return from Feverham, he was sent, together with the earl of Shrewsbury and lord Delamere, from the prince of Orange, ordering his majesty to quit his palace at Whitehall, and retire to Hull. In the convention-parliament, he was chosen speaker of the house of lords; and strenuously supported the motion for the vacancy of the throne, and the conjunctive sovereignty of the prince and princess, upon whose accession he was again made privy-seal. But, in the session of 1689, upon the enquiry into the authors of the prosecutions against lord Russell, Algernon Sidney, &c. the marquis, having concurred in these councils in 1683, now quitted the court, and became a zealous opposer of the measures of the government till his death, which happened in April 1695, being occasioned by a gangrene in a rupture he had long neglected. When he saw death inevitably approaching, he shewed a philosophic firmness of mind, and professed himself a sincere Christian; lamenting the former part of his life, with solemn resolutions of becoming a new man, if God would raise him up. Bp. Burnet characterizes him as follows: "He was a man of great and ready wit, full of life and very pleasant,
much

much turned to satire; he let his wit turn upon matters of religion; so that he passed for a bold and determined Atheist, though he often protested to me, that he was not one, and said, he believed there was not one in the world. He confessed he could not swallow down all that divines imposed on the world; he was a Christian in submission; he believed as much as he could; and hoped, that God would not lay it to his charge, if he could not digest iron as an ostrich did, nor take into his belief things that must burst him. If he had any scruples, they were not sought for nor cherished by him; for he never read an atheistical book in his life. In sickness, I knew him very much affected with a sense of religion: I was then often with him, he seemed full of good purposes, but they went off with his sickness: he was continually talking of morality and friendship. He was punctual in his payments, and just in all private dealings; but, with relation to the public, he went backward and forward and changed sides so often, that in the conclusion no side trusted him; he seemed full of commonwealth notions, yet he went into the worst part of king Charles's reign. The liveliness of his imagination was always too hard for his judgement. His severe jest was preferred by him to all arguments whatever; and he was endless in council; for, when after much discourse a point was settled, if he could find a new jest, whereby he could make that which was digested by himself seem ridiculous, he could not hold, but would study to raise the credit of his wit, though it made others call his judgement in question. When he talked to me, as a philosopher, of the contempt of the world, I asked him what he meant by getting so many new titles, which I called the hanging himself about with bells and tinsel; he had no other excuse for it but this, that, if the world were such fools as to value those matters, a man must be a fool for company: he considered them but as rattles, yet rattles please children; so these might be of use to his family."

His heart was much set on raising his family; but, though he made a vast estate for them, he buried two of his sons, and almost all his grand-children. The son that survived him was an honest man, but far inferior to him: and this son dying without issue male, in 1700, the dignity became extinct in this family, and the title of earl of Halifax was revived in the person of Charles Montague, the same year.

Besides "The Character of a Trimmer," he wrote "Advice to a Daughter;" "The Anatomy of an Equivalent;" "A Letter to a Dissenter, upon his Majesty's late Glorious Declaration of Indulgences;" "A rough Draught of a new Model at Sea, in 1694;" "Maxims of State." All which

were

were printed together after his death; and the third edition came out in 1717, 8vo. Since these, there was also published under his name, "The Character of king Charles the Second; to which is subjoined, Maxims of State, &c. 1750." 8vo. "Character of Bishop Burnet," printed at the end of his "History of his own Times;" "Historical Observations upon the Reigns of Edward I, II, III, and Richard II. with Remarks upon their faithful Counsellors and false Favourites, 1689." All his pieces are written with spirit and elegance.

SAUNDERS (RICHARD), a dabbler in physic and astrology, was author of "The Astrological Judgement and Practice of Physick, deduced from the position of the Heavens at the Decumbiture of the sick person," 4to, 1677; also, "Phyfiognomie and Chiromancie," in fol. 1653. These, as Granger observes, were more regarded last century than they have been since. Died after 1680.

SAUNDERSON (Dr. NICOLAS), an illustrious professor of the mathematics in the university of Cambridge, and fellow of the Royal Society, was born in 1682, at Thurlston in Yorkshire; where his father, besides a small estate, enjoyed a place in the Excise. When he was twelve months old, he was deprived, by the small-pox, not only of his sight, but of his eyes also; for, they came away in abscesses; so that he retained no more idea of light and colours than if he had been born blind. He was sent early to a free-school at Pen-nes-ton, and there laid the foundation of that knowledge of the Greek and Roman languages, which he afterwards improved so far, by his own application to the classic authors, as to hear the works of Euclid, Archimedes, and Diophantus, read in their original Greek. As soon as he had gone through the business of the grammar-school, his father, whose occupation led him to be conversant in numbers, began to instruct him in the common rules of arithmetic. Here it was that his genius first appeared: he soon became able to work the common questions, to make long calculations by the strength of his memory, and to form new rules to himself for the more ready solving of such problems as are often proposed to learners, more with a design to perplex than to instruct. At eighteen, he was introduced to the acquaintance of Richard West of Undorbank, esq. a gentleman of fortune and a lover of the mathematics, who, observing his uncommon capacity, took the pains to instruct him in the principles of algebra and geometry, and gave him every encouragement in his power to the prosecution of these studies. Soon after, he grew acquainted with Dr. Nettleton, who took the same pains with him; and it was to these gentlemen that he owed his first institution in the mathematical sciences. They furnished

nished him with books, and often read and expounded them to him; but he soon surpassed his masters, and became fitter to teach than learn any thing from them.

His passion for learning growing up with him, his father encouraged it; and sent him to a private academy at Attercliff near Sheffield. Logic and metaphysics, it seems, made up the principal learning of this school; the former being chiefly the art of disputing in mood and figure, and dry study, conversant only in words, the latter, dealing in such abstract ideas as have not the objects of sense for their foundation, were neither of them agreeable to the genius of our author; and therefore he made but a short stay here. He remained some time after in the country, prosecuting his studies in his own way, without either guide or assistant: indeed, he needed no other than a good author, and some person that could read it to him; being able, by the strength of his own abilities, to surmount all difficulties that might occur. His education had hitherto been carried on at the expence of his father, who, having a numerous family, grew uneasy under the burden: his friends therefore began to think of fixing him in some way of business, by which he might support himself. His own inclination led him strongly to Cambridge; but the expence of an education there was a difficulty not to be got over. At last, it was resolved he should try his fortune there, but in a way very uncommon; not as a scholar, but a master; for, his friends, observing in him a peculiar felicity in conveying his ideas to others, hoped that he might teach the mathematics with credit and advantage, even in the university; or, if this design should miscarry, they promised themselves success in opening a school for him in London.

Accordingly, in 1707, being now twenty-five, he was brought to Cambridge by Mr. Joshua Dunn, then a fellow-commoner of Christ's college; where he resided with his friend, but was not admitted a member of the college. The society were much pleased with so extraordinary a guest, allotted him a chamber, the use of their library, and indulged him in every privilege that could be of advantage to him. But many difficulties obstructed his design: he was placed here without friends, without fortune, a young man, untaught himself, to be a teacher of philosophy in an university, where it then reigned in the greatest perfection. Whiston was at this time in the mathematical professor's chair, and read lectures in the manner proposed by Saunderson; so that an attempt of this kind looked like an encroachment on the privileges of his office; but, as a good-natured man and an encourager of learning, he readily consented to the application of friends, made in behalf of so uncommon a person. Mr.

Dunn

Dunn had been very assiduous in making known his character; his fame in a short time had filled the university; men of learning and curiosity grew ambitious and fond of his acquaintance, so that his lecture, as soon as opened, was frequented by many, and in a short time very much crowded. "The Principia Mathematica, Optics, and Arithmetica Universalis, of Sir Isaac Newton," were the foundation of his lecture; and they afforded a noble field to display his genius in. It will be matter of surprise to many, that he should read lectures in optics, discourse on the nature of light and colours, explain the theory of vision, the effect of glasses, the phenomena of the rainbow, and other objects of sight: but, if we consider that this science is altogether to be explained by lines, and is subject to the rules of geometry, it will be easy to conceive, that he might be a master of these subjects.

As he was instructing the academical youth in the principles of the Newtonian philosophy, it was not long before he became acquainted with the incomparable author, although he had left the university several years; and enjoyed his frequent conversation concerning the more difficult parts of his works. He lived in friendship also with the most eminent mathematicians of the age; with Halley, Cotes, De Moivre, &c. Upon the removal of Whiston from his professorship, Saunderson's mathematical merit was universally allowed so much superior to that of any competitor, that an extraordinary step was taken in his favour, to qualify him with a degree, which the statutes require. Upon application made by the heads of colleges to the duke of Somerset, their chancellor, a mandate was readily granted by the queen for conferring on him the degree of master of arts: upon which he was chosen Lucasian professor of the mathematics, Nov. 1711, Sir Isaac Newton all the while interesting himself very much in the affair. His first performance, after he was seated in the chair, was an inauguration-speech made in very elegant Latin, and a style truly Ciceronian; for he was well versed in the writings of Tully, who was his favourite in prose, as Virgil and Horace were in verse. From this time he applied himself closely to the reading of lectures, and gave up his whole time to his pupils. He continued among the gentlemen of Christ's college till 1723; when he took a house in Cambridge, and soon after married a daughter of the rev. Mr. Dickens, rector of Boxworth in Cambridgeshire, by whom he had a son and a daughter. In 1728, when George II. visited the university, he was pleased to signify his desire of seeing so remarkable a person; and accordingly the professor waited upon his majesty in the senate-house, and was there created doctor of laws by royal favour.

Saunderson

Saunderfon was naturally of a strong healthy constitution; but being too sedentary, and constantly confining himself to the house, he became at length a valetudinarian of a very scorbutic habit. For some years he frequently complained of a numbness in his limbs, which, in the spring of 1739, ended in a mortification of his foot; when, his blood being in a very ill state, no art or medicines were able to stop its progress. He died the 19th of April, in his 57th year; and lies buried, according to his request, in the chancel at Boxworth. He was a man rather to be admired than loved. He had much wit and vivacity in conversation, so that none could be a better companion. He had also a great regard to truth, and was one of those sincere men who think it their duty to speak it at all times: and therefore his sentiments on men and opinions, his praises or censures, his friendship or disregard, were expressed without partiality or reserve; which, as must easily be imagined, would raise him up many enemies, and expose him to many animosities. He received the notice of his approaching death with great calmness and serenity; and after a short silence, resuming life and spirit, talked with as much composure as usual. He was not supposed to entertain any great notion of revealed religion; yet, we are told, appointed to receive the sacrament the evening before his death, which a delirium that never went off prevented him from doing.

A blind man moving in the sphere of a mathematician seems a phenomenon difficult to be accounted for, and has excited the admiration of every age in which it has appeared. Tully mentions it as a thing scarce credible in his own master in philosophy, Diodotus, that "he exercised himself therein with more assiduity after he became blind; and, what he thought next to impossible to be done without sight, that he professed geometry describing his diagrams so expressly to his scholars, that they could draw every line in its proper direction." Jerom relates a more remarkable instance in Didymus of Alexandria, who, "though blind from his infancy, and therefore ignorant of the very letters, appeared so great a miracle to the world, as not only to learn logic, but geometry also to perfection, which seems the most of any thing to require the help of sight." But, if we consider that the ideas of extended quantity, which are the chief objects of mathematics, may as well be acquired from the sense of feeling, as that of sight; that a fixed and steady attention is the principal qualification for this study; and that the blind are by necessity more abstracted than others, for which reason Democritus is said to have put out his eyes, that he might think more intensely; we shall perhaps find reason to suppose, that

there is no other branch of science more adapted to their circumstances.

It was by the sense of feeling, that Saunderfon acquired most of his ideas at first; and this he enjoyed in great acuteness and perfection, as it commonly happens to the blind, whether by the gift of nature, or, as is more probable, by the necessity of application. Yet he could not, as some have imagined, and as Mr. Boyle was made to believe of a blind man at Maestricht, distinguish colours by that sense; and, having made repeated trials, he used to say, it was pretending to impossibilities. But he could with great nicety and exactness discern the least difference of rough and smooth in a surface, or the least defect of polish. Thus he distinguished in a set of Roman medals the genuine from the false, though they had been counterfeited with such exactness as to deceive a connoisseur who had judged by the eye. His sense of feeling was very accurate also in distinguishing the least variation in the atmosphere; and he has been seen in a garden, when observations have been making on the sun, to take notice of every cloud, that interrupted the observation, almost as justly as they who could see it. He could tell when any thing was held near his face, or when he passed by a tree at no great distance, provided there was a calm air, and little or no wind: these he did by the different pulse of the air upon his face.

An exact and refined ear is what such are commonly blessed with who are deprived of their eyes: our professor was perhaps inferior to none in the excellence of his. He could readily distinguish to the fifth part of a note; and, by his performance on the flute, which he had learned as an amusement in his younger years, discovered such a genius for music, as, if he had cultivated the art, would have probably appeared as wonderful as his skill in the mathematics. By his quickness in this sense he not only distinguished persons with whom he had ever once conversed so long as to fix in his memory the sound of their voice, but in some measure places also. He could judge of the size of a room, into which he was introduced, of the distance he was from the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a sound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it sounded.

There was scarcely any part of the mathematics on which he had not written something for the use of his pupils: but he discovered no intention of publishing any of his works till 1733. Then his friends, alarmed by a violent fever that had threatened his life, and unwilling that his labours should be
lost

lost to the world, importuned him to spare some time from his lectures, and to employ it in finishing some of his works; which he might leave behind him, as a valuable legacy both to his family and the public. He yielded so far to these intreaties as to compose in a short time his “Elements of Algebra;” which he left perfect, and transcribed fair for the press. It was published by subscription at Cambridge, 1740, in 2 vols. 4to; with a good mezzotinto print of the author, and an account of his life and character prefixed.

It would be wrong to conclude this account of Saunderson, without mentioning the profound veneration he had for Sir Isaac Newton. If he ever differed in sentiment from any thing in Sir Isaac’s mathematical and philosophical writings, upon more mature consideration, he said, he always found the mistake to be his own. The more he read his works, and observed upon nature, the more reason he found to admire the justness and care as well as happiness of expression, of that incomparable philosopher. He has left some valuable comments on his “Principia,” which not only explain the more difficult parts, but often improve upon the doctrines; and, though far short in their present state of what he would himself have published on the subject, yet they might be no unacceptable present to the public.

SAVONAROLA (JEROM), a famous Italian monk, was descended from a family at Padua, and born at Ferrara in 1452. He became a Dominican frier at Bologna, without the knowledge of his parents, in 1474; and soon grew famous for piety and learning. His superiors employed him in teaching physics and metaphysics; but, having discharged that employment some years, he grew weary of those vain subtilties, and applied himself entirely to the reading of pious books, and especially the holy scriptures. He was employed in preaching and confessions, which he did with great assiduity. He was sent for to Florence, in 1492, to prepare Laurence de Medicis for death. He distinguished himself here in an extraordinary manner by the austerity of his life, and by the fervency of his preaching: by which he gained so prodigious a reputation and ascendancy in the city of Florence, that he governed it some years as if he had been its sovereign. He pretended to divine revelations; and many thence concluded him to be an impostor and wicked Tartuffe: but this is no proof, many a madman besides Savonarola having really and sincerely believed himself to have been inspired from above. It is certain, that he did not abound in the wisdom of this world, if this wisdom consists in a regard for our own well-being; for he did what no man could do and be safe. In short, he preached with great zeal and eloquence, even in Italy, against the cor-

ruptions of the court of Rome, and particularly against the flagitious life and practices of pope Alexander VI; who, not being able to silence him, condemned him to be hanged and burned in 1498, which punishment he suffered with the greatest constancy and devotion.

He wrote a prodigious number of books to promote morality and piety. He is a proper example to prove the great power of religious appearance over the multitude: for, the effect would have been just the same upon the people of Florence, if Savonarola had been a Tartuffe or impostor; which however, notwithstanding the disputes about it, there is no sufficient reason to suppose. John Francis Picus, earl of Mirandula, has written his life.

SAURIN (JAMES), the son of an eminent Protestant lawyer, was born at Nismes in 1677. His father retired, after the repeal of the edict of Nantz, to Geneva, at which place he died. Saurin made no small progress in his studies, but abandoned them for some time, that he might follow arms. In 1694, he made a campaign as a cadet in lord Gallo-way's company, and soon afterwards procured a pair of colours. But, as soon as the duke of Savoy had concluded a peace with France, Saurin quitted a profession for which he never was designed; and, on his return to Geneva again, applied himself to philosophy and divinity, under Turretin and other professors. In 1700, he visited both Holland and England. In this last country he made a long stay; and, in 1703, marrying, returned to the Hague in 1705. He was possessed of great talents, to which were added a fine address, an harmonious voice, and a most eloquent unaffected style. Five volumes of his sermons have made their appearance at different times; the first in 1708, the second in 1712, the third some years after, the fourth in 1722, and the fifth in 1725. Since his death, which happened at the Hague in 1730, the sermons relating to the passion of Jesus Christ, and other subjects, were published in two volumes. He also drew up, by the advice of a friend, who was preceptor to the children of George II. when prince of Wales, a "Treatise on Education," to which he prefixed a dedication to the young princes. This, though never printed, was followed by a handsome present from the princess of Wales. He obtained also a pension from the king, to whom he had inscribed the third volume of his sermons. In 1727 he published "The State of Christianity in France."

But his most considerable work was, "Discourses historical, critical, and moral, on the most memorable Events of the Old and New Testament." His first intention was to have published a set of prints, with titles and explanations;

but,

but, as that had been before executed by Fontaine amongst the Roman-catholics, and by Basnage amongst the Protestants, it became necessary to adopt a newer plan. This gave rise to the work abovementioned, which the author left imperfect. Two volumes made their appearance in folio, and the work was afterwards re-printed in four in 8vo. Six other discourses form a part of a fifth volume in 8vo, published by Mr. Roques, who undertook a continuation of the work. It is replete with learning. The Christian and the heathen authors, philosophers, poets, historians, and critics, are cited with the utmost profusion. It is a compilation of all their sentiments on every subject discussed throughout the work. The author shews himself to be a warm advocate for toleration; and, though the Catholics are more frequently censured than commended, yet his principles are very moderate. "A Dissertation on the Expediency of sometimes disguising the Truth" raised a clamour against the author, the fury of which he had not power to appease. As an historian, he believed that he was permitted to produce the chief arguments of those that maintain, that in certain cases truth may be disguised; and the reasons which they gave who have asserted the contrary. He does not decide the question, but it is easy to perceive that he is a favourer of the former. His principal antagonist was Armand de la Chapelle; to whom Francis Michael Ganicon replied with great spirit, in a work, intituled, "*Lettres sérieuses & jocosés.*" The three first of the letters, in the second volume, are in favour of Saurin. He was answered by La Chapelle with great violence. Saurin imagined, that he should be able to terminate this dispute by re-printing the dissertation separately, with a preface in defence of his assertions: but he was deceived; for, La Chapelle published a very long and scurrilous reply. It was Saurin's intention entirely to have neglected this production; but he found a new champion in Francis Bruys. This dispute was at length brought before the synod of Campen; who, in May, 1730, ordered the churches of Utrecht, Leyden, and Amsterdam, to make their examinations, and report the result of them to the synod of the Hague, which was to sit in the September following. Commissaries were appointed for this purpose. The synod of Campen gave its opinion, and that of the Hague confirmed it: but, having made no mention of the instructions sent to the Walloon church at Utrecht, that assembly complained, and ordered Mr. Bonvoult, one of its ministers, to justify his proceedings and his doctrine. This he did in a large octavo volume, printed at Utrecht in 1731, after the death of Saurin, intituled, "*The Triumph of the Truth and Peace; or, Reflections on the most important Events attending the*"

last Synod assembled to determine in the Case of Messieurs Saurin and Maty." Saurin had contributed to this peace, by giving such a declaration of his sentiments as satisfied the Protestant churches, and he repeated that declaration, when he foresaw that the new lights, which Mr. Bruys had thrown upon this subject, were going to raise a storm that might perhaps have been severer than the last: however, death delivered him from all, Dec. 30, 1730.

SAURIN (JOSEPH), a great French mathematician, born in 1659 at Courtufon, in the principality of Orange. He was educated by his father and was at a very early age made a minister at Eure in Dauphiny. But he was compelled to retire to Geneva, in consequence of having given offence in a sermon. He afterwards went to Paris, and made an abjuration of his supposed errors under the famous Bossu, rather, it is believed, to have an opportunity of pursuing his studies unmolested at Paris than from any motives of conscience or mental conviction. After this he had a pension from the king, and was admitted a member of the academy of sciences in 1707, as a geometrician. He contributed many valuable papers on the subject of Geometry to the "Memoirs of the Academy," and the "Journal des Savans." The decline of Saurin's life was spent in the peaceable prosecution of his mathematical studies, occasionally interrupted by literary controversies with Rousseau and others. He was a man of a daring and impetuous spirit, and of a lofty and independent mind. Saurin died at Paris in 1737. Voltaire undertook the vindication of his memory, but has not been sufficiently successful to clear it from every unfavourable impression.

SAUVEUR (JOSEPH), an eminent French mathematician, was born at La Fleche in 1653. He was absolutely dumb till he was seven years of age; and then the organs of speech did not disengage themselves so effectually, but that he was ever obliged to speak very slowly and deliberately. From his infancy, he discovered a turn for mechanics; and was always inventing and constructing some little thing or other in that way. He was sent to the college of the Jesuits to learn polite literature, but made very little progress in poetry and eloquence. Virgil and Cicero had no charms for him; but he read with greediness books of arithmetic. He went to Paris in 1670; and, being intended for the church, applied to philosophy and theology, but succeeded no better. In short, mathematics was the only study he had any passion or relish for, and this he cultivated with extraordinary success; for, during his course of philosophy, he learned the six first books of Euclid, in the compass of one month, without a master. As he had an impediment in his voice, he was prevailed on by Bossuet, at that
time

time bishop of Condom, to apply himself to physic: but this was utterly against the inclination of an uncle, from whom he drew all his resources, who was strongly set upon his being a divine. At length, pursuing his favourite science, he resolved to teach it for his support; and so soon became the mathematician in fashion, that at twenty he had prince Eugene for his scholar. He had not yet read the geometry of Descartes; but, a foreigner of the first quality desiring to be taught it, he made himself master of it in an inconceivably-small space of time. Basset being a fashionable game at that time, the marquis of Dangeau asked him for some calculations relating to it; which gave such satisfaction, that Sauveur had the honour to explain them to the king and queen. This was in 1678: in 1681, he went to Chantilli with Mariotte, to make some experiments upon the waters there. In 1686, he was made mathematical professor of the royal college; and, in 1696, admitted a member of the academy of sciences. He was known and esteemed by the prince of Condé. He conceived a design of writing a treatise upon fortification; and, in order to join practice with theory, went to the siege of Mons in 1691, where he continued all the while in the trenches: he made the tour also of Flanders with this view. At the latter part of his life he had a pension. He died in 1716. He was twice married. The first time he took a very singular precaution; for he would not see the woman till he had been with a notary to have the conditions, he intended to insist on, reduced into a written form; for fear the sight of her should not leave him enough master of himself. He had children by both his wives; and by the latter a son, who, like himself, was dumb for the seven first years of his life.

His writings, which consist of pieces rather than a regular number of works, are all inserted in the memoirs of the academy of sciences: the principal of them is, "*Principes d'Acoustique & de Musique, ou Systeme général des intervalles des sons, & son application à tous les systemes & instruments de Musique 1701.*" For, although Sauveur is said to have neither voice nor ear, yet Music was his favourite science; which undoubtedly was owing to its affording him matter for fine and deep researches in his own way.

SAWYER (Sir ROBERT), an able and expert Lawyer, a man of general learning and integrity, who approved himself upon many delicate occasions a most acute and impartial Judge; was Attorney-general from the year 1681 to 1687. Died 1692.

SAXE (MAURICE Comte de), marshal-general of the French armies, and duke-elect of Courland and Semigallia, was born at Dresden in 1696. He was natural son of Frederic

Augustus II, elector of Saxony, king of Poland, and grand duke of Lithuanai, by Aurora countess Königsmarc, youngest sister of Philip count Königsmarc, who was descended of an illustrious family in Sweden, and who fell a sacrifice for an alleged intrigue with the princess of Zell. Saxe discovered an early genius for warlike exercises, neglecting every study but that of war. He cultivated no foreign language but French, as if he had foreseen that France would one day become his country, in which he would rise to the highest military honours. He accompanied the king his father in all his Polish campaigns, and began to serve in the allied army in the Netherlands in 1708, when, young as he was, he gave pregnant proof of an enterprising genius. He afterwards served in the war against the Swedes in Pomerania, and was made colonel of a regiment of horse. He entered into the imperial service in 1717, and made several campaigns in Hungary against the Turks; in which he behaved with the greatest bravery, and thereby attracted the regard of prince Eugene of Savoy. In 1720, he visited the court of France, where he obtained a brevet of captain in the regiment of the duke of Orleans, then regent of that kingdom. Two years after, he purchased the colonelcy of the regiment of Spar; and gradually rose in military honours, from the rank of colonel to that of marshal-general.

While Saxe was residing in France, the States of Courland, being desirous that their duchy would one day be without a head, (duke Ferdinand, the last male of the family of Ketler, being old and infirm, and likely to die without issue,) were prevailed on, by foreign influence, to chuse him for their sovereign. The minute of election was signed by the States of Mittaw, the capital of Courland, July 5, 1726: but, this election having been vigorously opposed by the court of Russia, and also by the republic of Poland, upon both of which the duchy was dependent, he could never make good his pretensions; so that, upon the death of duke Ferdinand in 1736, count Biron, a gentleman of Danish extraction, in the service of Russia, was preferred to him. When a war broke out in Germany, upon the death of the late king of Poland, our count's father, he attended the duke of Berwick, commander in chief of the French army sent into that country, and behaved with unparalleled bravery. When troubles broke out in the same quarter, upon the death of the emperor Charles VI, he was employed in the French army sent into the empire, to support the pretensions of the elector of Bavaria, and had no inconsiderable hand in storming Prague: by means of which he acquired the confidence and esteem of that unfortunate prince. When an invasion of Great Britain was projected by the court of France,

in 1744, in favour of Charles-Edward, the pretender's eldest son, he was appointed to command the French troops to be employed on that occasion. Both the young pretender and the count had come to Dunkirk, in order to proceed upon the intended expedition; but the design was frustrated by a furious storm, and the vigilance of the British fleet. France having, soon after that event, declared war against Great Britain, he was appointed commander in chief of the French army in the Netherlands, and promoted to the rank of a marshal of France. In this high station he had full room to display his abilities. Success crowned all his enterprizes; and every town he invested was obliged to submit to his victorious arms. During the course of the war, he beat the allies in several battles, and made himself master of the whole Austrian Netherlands, with a good part of the Dutch Brabant. Such eminent services procured him an act of naturalization by the king of France in April 1746: January following, he was raised to the rank of marshal-general, an office which had been vacant for many years; and, Jan. 1748, he was constituted governor-general of the Netherlands, with a large revenue annexed.

After the treaty of peace at Aix-la-Chapelle in 1748, marshal Saxe, covered with glory, and loaded with the king's bounties, retired to Chambord in France, where he spent his time in various employments and amusements: but, being seized with a fever, he died Nov. 30, 1750. His corpse was interred, with great funeral pomp, in the church of St. Thomas at Strasburgh. All France lamented his death. The king was at the charge of his funeral, and expressed the greatest concern for the loss of a man, who had raised the glory of his arms to the highest pitch. By his will, which is dated at Paris, March 1, 1748, he directed that "his body should be buried in lime, if that could be done; that, in a short time, nothing more of him might remain in the world but his memory among his friends." This direction, however, was not complied with; for, his corpse was embalmed, and put into a leaden coffin, which was inclosed in another of copper, and this covered with one of wood, bound about with iron. His heart was put into a silver-gilt box, and his entrails into another coffin. He was bred a Protestant, of the Lutheran persuasion, under the eye of the countess his mother: and no worldly consideration could ever induce him to change his religion. He had unhappily, like his royal father, early engaged in a series of amorous adventures; and several natural children were the fruits of his rambling amours. Though he had been prevailed on by his mother to marry Victoria countess of Lebin, a lady of distinguished birth

birth and beauty, by whom he had a child or two, who died in their infancy; yet, a coldness having arisen between them, the marriage was dissolved, on account of adultery committed by the count, with a design to procure a divorce; and he never afterwards married. The marshal was a man of a middling stature, but of a robust constitution and extraordinary strength. To an aspect noble, sweet, and martial, he joined the interior qualities of a most excellent heart. Affable, and affected with the misfortunes of others, he was great and generous, even more than his fortune would permit. On his death-bed he was very penitent for his lewd practices, and reviewed the errors of his life with extreme remorse.

His "Reveries, or Memoirs concerning the Art of War," together with other small pieces, were translated into English, and published at London in 1757, 4to; and republished at Edinburgh in 1759, 8vo.

SAXO (GRAMMATICUS) Like the birth-place of Homer, the country of this historian has been the subject of much controversial discussion. The question would never probably have been disputed, if envy had not excited Johannes Magnus, the archbishop of Upsal, to deprive Denmark of the honour which it was thought to possess, in having given birth to its celebrated historian. By giving him the name of Johannes de Saxoniam, he thought to persuade mankind that he was a native of Germany. His attempt was unsuccessful, and his assertions refuted by Petrus Parvus. It is indeed evident from many monuments of Danish antiquity, where the name of Sachse frequently occurs, that it is of no obscure or late origin in the history of Denmark. Saxo himself calls the Danes his Countrymen, Denmark his country; and speaking of the kings, he terms them our kings. Some attribute his origin to Ambria, others with more reason to Sialandia, a Danish island. His having flourished in the year 1150, or 1156, he thinks proves, that he must then have published, and consequently acquired a fame. The name Scalandicus is also added to that of Saxo, in some editions of his works. He has been called Longus, which has induced some to attribute his descent to the noble family of the Langii. Others have rather chosen to ascribe this name to the height of his stature. Saxo, in his preface, speaks of his ancestors as having been distinguished in war, which indicates that they were of no ignoble race. His name of Grammaticus was titular, and expressive of his attainments in literature. There are different opinions concerning the year of his birth. It is however certain, that he flourished in the twelfth century. Carpovius endeavoured, by some acute and subtle reasonings, to ascertain the date. The education of Saxo is equally involved in uncertainty.

certainly. Pontoppidan supposes that he studied at Paris, and there acquired the elegance of style for which he afterwards was distinguished. It is certain, that in the 12th century the Cimbrî and the Danes frequently went to France for education. It may, however, be doubted, whether in the rage for trifle which then prevailed at Paris, Saxo could have procured a master who was capable of instructing him. We must be rather inclined to suppose that he owed his attainments to his own industry and talents. It appears that he applied to theology, for we find him appointed capitular in the bishopric of Lundens, and afterwards a prefect in the cathedral of Roschild. While he filled this office he was sent, in the year 1161, by Absalon the bishop of Roschild to Paris, with a view of inviting some monks from St. Genevieve, who might correct the depraved morals of those which belonged to Eskilsco. William Abbas accepted the invitation of Saxo, and three brothers followed him. These monks introduced into Denmark the monastic discipline which had been prescribed St. Augustine. Various opinions have been offered about the date of Saxo's death. Pontanus supposes it to have been in the year 1208. Some conjecture the time to have been 1190, others in 1201. But, when we reflect, that in his preface he speaks of Waldemar II. who ascended the throne of Denmark in 1203, and that Andrew Suno, to whom the history is dedicated, succeeded Absalon in the bishopric in 1202, we cannot agree with those who have adopted the earlier dates. Though some others have fixed the date in 1204, and others in 1206; the general opinion is, that he died in 1208, aged upward of 70. He was buried in the cathedral of Roschild. Three centuries afterwards, an inscription was added to his tomb by Lago Urne, bishop of Scalandre. See Stephens' "Prolegomena." Though more elegant verses might have been invented, says Klotzius, none could have been more true.

Harald Huitfeldt, in his "History of Denmark," mentions two sons of Saxo, Peter the prefect of Lundens, and Septimius, or Siffuendas, a canon of Roschild. Many have questioned the truth of this assertion, as there was a papal edict against the marriage of priests issued long before he could have been a father. Though this edict passed in 1120, yet, as Pontoppidan has observed, many priests in that century refused to obey it, and were married. Who can venture to affirm, that Saxo was not one of those who in this respect revolted against the Pope's Authority? The Danes, it is well known, were for a long time averse to this prohibition, till at length, in 1222, it was confirmed at the Sleswic council.

Absalon

Abfalon first instigated Saxo to undertake the history of Denmark. Abfalon, whose paternal name was Axel, with the additional cognomen Huide, was distinguished by the favour of Waldemar I. He was bishop of Roschild, and afterwards preferred to the archbishopric of Lunden. He has been much celebrated for his patriotic zeal, for his piety, and liberality. Attached to literature, and particularly to that which related to the history of Denmark, he had employed Suens, a son of Aggo the fellow-student of Saxo, in writing the "Danish History." The assiduity and talents of Saxo escaped not his attention. Not only did he exhort him to undertake the work, but he assisted him with his advice and with books.

Saxo employed 20 years in accomplishing his undertaking, and at last rendered it worthy the praises of posterity, and the expectations of Abfalon: who, however, did not survive to see the result of his care and his advice.

Abfalon having died before the history was completed, which Saxo inscribed to Andrew Sueno, who was the successor to the see, the history was not published till three hundred years after the death of the author. Having remained dormant during so long a period, Christianus Petreus undertook the publication at the desire of Lago Une, bishop of Roschild. Petreus, being at that time engaged in the pursuit of his studies at the university of Paris, sent two messengers at different times to Denmark, to procure a copy of the work; but without success. He returned to his own country for the same purpose, and at length received the manuscript accurately written from Bergeius the archbishop of Lundens. It was delivered to be printed to Jodocus Badius Ascensius, and was published at Paris in the year 1514. The edition of Petreus was re-published at Basil, in 1534, by Johannes Operinus. A third edition appeared at Frankfort on the Maine, in 1567. At last, Stephanus Johannes Stephanicus bore the palm of excellence from all former editors. He was historian to the king, and professor of eloquence and history in the university of Sora, and already distinguished in the paths of literature. He had published in the year 1642, at Sora, from a manuscript which had been preserved at Copenhagen, a "History of the Kings of Denmark," by Sueno the friend of Saxo. There is also extant, a history of Denmark, by Stephanus, pub. 1650: the following is the title: "*Historicæ Danicæ de rebus Christiani III. ab. a. 1550, ad 1559, Soræ 1650.*" By the aid of some Danish nobles, and the liberal contribution of the king, he was enabled to publish an edition of Saxo, in folio, printed at Sora 1644. A second part of the volume

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appeared

appeared in the following year, containing the "Prolegomena," and copious notes.

SAY (SAMUEL), born in 1675, was the second son of the Rev. Giles Say, who had been ejected from the vicarage of St. Michael's in Southampton by the Bartholomew-act in 1662; and, after king James the second's liberty of conscience, was chosen pastor of a Dissenting congregation at Gueftwic in Norfolk, where he continued till his death, April 7, 1692. Some years after, his son (abovementioned) being at Southwark, where he had been at school, and conversing with some of the Dissenters of that place, met with a woman of great reputation for piety, who told him, with great joy, that a sermon on Ps. cxix. 130. preached by his father thirty years before, was the means of her conversion. Being strongly inclined to the ministry, Mr. Say entered as a pupil in the academy of the Rev. Mr. Thomas Rowe at London about 1692, where he had, for his fellow-students, Mr. (afterwards Dr.) Isaac Watts, Mr. John Hughes, and Mr. Josiah Hort, afterwards archbishop of Tuam. When he had finished his studies, he became chaplain to Thomas Saott, esq. of Lyvinge in Kent, in whose family he continued three years. Thence he removed to Andover in Hampshire, then to Yarmouth in Norfolk, and soon after to Lowestoff in Suffolk, where he continued labouring in word and doctrine eighteen years. He was afterwards co-pastor with the Rev. Mr. Samuel Baxter at Ipswich nine years; and lastly was called, in 1734, to succeed Dr. Edmund Calamy in Westminster, where he died at his house in James-street, April 12, 1743, of a mortification in his bowels, in the sixty-eighth year of his age.

In his funeral-sermon, preached by Dr. Obadiah Hughes, and afterwards printed, a due elogium is paid to his ministerial abilities; and, soon after his death, a thin quarto volume of his poems, with two essays in prose, "On the Harmony, Variety, and Power of Numbers," written at the request of Mr. Richardson the painter, were published for the benefit of his daughter, who married the Rev. Mr. Toms, of Hadleigh in Suffolk. The essays have been much admired by persons of taste and judgement. And the Gentleman's Magazine, for 1780, p. 568, has rescued from oblivion some remarks, by the same judicious hand, from the margin of a copy of Mr. Auditor Benson's "Prefatory Discourse to his Edition of Johnstons's Psalms, and the Conclusion of that Discourse, 1741."

In the preface to his Works, we are told that Mr. Say "was a tender husband, an indulgent father, and of a most benevolent, communicative disposition, ever ready to do good,
and

and to distribute. He was well versed in astronomy and natural philosophy; had a taste for music and poetry, was a good critic, and a master of the classics. Yet so great was his modesty, that he was known only to a few select friends, and never published above two or three sermons, which were in a manner extorted from him." Among the modern Latin poets Broukhufius was his favourite; among the English, Milton, whose head, etched by Mr. Richardson, is prefixed to his second essay. A letter from Mr. Say to Mr. Hughes, and two from Mr. Say to Mr. Duncombe, with a Latin translation of the beginning of "Paradise Lost," are printed among the "Letters of Eminent Persons deceased," vol. I. and vol. II. His characters of Mrs. Bridget Bendyth, grand-daughter of Oliver Cromwell, in the appendix to vol. II. first appeared (without a name) in *Gent. Mag.* 1765, p. 357. In the same volume, p. 423, "The Resurrection illustrated by the Changes of the Silk-worm" is by the same hand. And some of his poetical pieces are in Nichols's "Select Collection," vol. VI.

Mr. Say had collected all the forms of prayer on public occasions from the time of archbishop Laud, which after his death were offered to the then archbishop of York (Dr. Herring), but were declined by him as "never likely to be employed in compositions of that sort for the public, that work being in the province of Canterbury." Yet, unlikely, as it seemed, this event soon happened.

SCALA (BARTHELEMI), an Italian, eminent as a statesman and man of letters, when letters were just reviving in Europe, was born about 1424, some say 1430. He was only the son of a miller; but, going early to Florence, he fell under the notice of Cosmo de Medicis; who, observing uncommon parts in him and a turn for letters, took him under his protection, and gave him an education. He studied the law; and, taking a doctor's degree in that faculty, frequented the bar. After the death of Cosmo in 1464, Peter de Medicis shewed the same regard for him; and Scala, through his means, was trusted by the republic in the nicest and most important negotiations. In 1471, the freedom of the city was conferred on him and his descendants; and the year after he obtained *lettres de noblesse*: he was then secretary or chancellor of the republic. In 1484, the Florentines sent a solemn embassy to Innocent VIII, to congratulate him on his being raised to the pontificate; when Scala, being one of the six deputed to go, delivered a speech so very pleasing to the pope, that he was made by him a knight of the golden spur, and senator of Rome. In 1486, he was made holy-standard-bearer to the republic. He died at Florence in 1497; and left among other children a daughter, named Alexandria, who

who afterwards became famous for her learning and skill in the Greek and Latin tongues.

While he lived, were published the abovementioned speech to pope Innocent; another speech which he made as chancellor of Florence, "*Pro Imperatoriis militaribus signis dandis Constantio Sfortiæ Imperatori, 1481;*" and "*Apologia contra vituperatores civitatis Florentiæ, 1496,*" in folio. His posthumous works are four books, "*De Historia Florentina,*" and "*Vita di Vitaliani Borromeo;*" both printed at Rome in 1677, 4to. This history of the Florentine republic was written in twenty books, and deposited in the Medicean library; but, as only four of these books and part of a fifth were digested and finished, no more were thought fit to see the light. Some few of his letters have been published; and there are eight in the collection of Politian, with whom Scala, as appears from the correspondence, had the misfortune to be at variance. Politian treated him politely at first, but afterwards lost his temper a little. He probably despised him the more for being his superior in every thing but letters. Erasmus also has not passed a very favourable judgement on him: he represents him as a Ciceronian in his style.

SCALA (ALEXANDRA), was daughter to the above, and a very distinguished and accomplished woman. She became the wife of the celebrated Marullus, whose avowed reason for marrying her was to become perfect in the Latin tongue. Nevertheless, it is very certain, that she was not only an excellent, but, as Paul Jovius affirms, a very beautiful, woman. She was often praised by Politian in Greek, and was universally esteemed for her learning and virtues. She died in 1506.

SCALIGER (JULIUS CÆSAR) was descended from the princes of Verona, if we may believe what his son Joseph asserts, in his epistle to Janus Douša, "*de vetustate gentis Scaligeranæ;*" though this is generally not believed, but supposed to have been a puff of the Gens Scaligerana, meaning Julius Joseph, who were as remarkable for great vanity as they were for great parts and still greater learning. Be this as it will, Julius was the son of Benedict Scaliger, who commanded for seventeen years the troops of Matthias Corvinus, king of Hungary; and was born at Ripa, a castle in the territory of Verona, in 1484. He learned the first elements of the Latin in his own country, having for his preceptor John Jocundus of Verona; and, at twelve, was presented to the emperor Maximilian, who made him one of his pages. He served that emperor seventeen years, and gave proofs of his valour and dexterity in several expeditions, in which he attended his master. He was at the battle of Ravenna in 1512,
in

in which he lost his father, and brother Titus: he conveyed their bodies to Ferrara, where his mother resided, who some time after died with grief.

His father dying in narrow circumstances, he found himself soon in great necessity; upon which he resolved to enter into the Franciscan order. For this purpose he went to Bologna, where he applied himself vigorously to study, especially to logic and Scotus's divinity; but, changing his mind with regard to becoming a monk, he took arms again, and served some time in Piedmont. A physician, whom he knew at Turin, persuaded him to study physic; and accordingly he prosecuted it at his leisure-hours, while he was in the army: he likewise learned the Greek language, of which he had been entirely ignorant till then. At last the pains of the gout determined him, at forty years of age, to abandon a military life, and devote himself entirely to the profession of physic. He had indeed already acquired uncommon skill in it; so that the bishop of Agen, being indisposed, and apprehending some need of a physician in his journey to his diocese, besought Scaliger to attend him. Scaliger consented upon condition that he should not stay at Agen above eight days: however, this mighty man, now forty-two, fell in love with a girl of thirteen; and, because her parents would not consent to his having her, on account of her youth, stayed at Agen in order to marry her. He married her three years after, in 1529; lived with her twenty-nine years; and had fifteen children by her, seven of whom survived him. She was a lady of good family.

It was after his settlement at Agen, that he began to apply himself seriously to his studies. He learned the French tongue at his first coming, which he spoke perfectly well in three months; and then made himself master of the Gascon, Italian, Spanish, German, Hungarian, and Slavonian. The chief object of his pursuits was learning: the practice of physic was what he supported himself by. It is probable that he had taken a doctor's degree in this faculty at Padua; for, the letters of naturalization, which were granted him by Francis I, 1528, give him this title; though they say nothing, as some have observed, of his descent from the princes of Verona, which it is probable they would have done, had that descent been clear. He did not begin to publish any of his works till he was forty-seven; but he soon repaired the time he had lost, and shortly gained a great name in the republic of letters. Study and the composition of books employed him till his death; which was occasioned by a retention of urine, and happened in 1558. His epitaph was, "*Julii Cæsaris Scaligeri quod fuit.*"

His son Joseph has described him as a man with many excellent qualities both of body and mind; tall, well-made, of a noble and venerable air, and very strong and active even to old age; of amazing sagacity, inasmuch that he could divine the natures and manners of men from their looks; of a prodigious memory; singularly averse to lying, and of such charity, that his house was a kind of hospital to the indigent and distressed. These good qualities, however, which his son attributes to him, were greatly tarnished by some that were not so good, and yet notorious to all the world; we mean, an insupportable pride and vanity, with a criticizing and petulant humour, which made him throw out the most outrageous and injurious language against all who did not think as he thought, nor adored his productions as he adored them. His treatment of Erasmus was inexcusable. This great man, in a piece intitled, "*Ciceronianus, sive de optimo dicendi genere*," had ridiculed, with irresistible force of wit and reason, certain of the learned in Italy, who would allow no expressions to be pure latinity but what were to be found in Cicero; and had even gone so far as to criticise the style of the Roman orator, for whom nevertheless he had the profoundest veneration. This provoked Scaliger, whose zeal for Cicero put him upon publishing two orations in his defence; in which he loaded Erasmus with all the contumely and reproachful language that ill-mannered spleen and passion could suggest. He made some atonement, by repenting of what he had done; for, upon the death of Erasmus, which happened while the second oration was printing, that is, in 1536, Scaliger wrote a poem, wherein he expressed great grief at his dying before they were reconciled, and shewed a willingness to acknowledge his great virtues and merit.

In the mean time Scaliger, with all his faults, was certainly a most uncommon man; and, if in his literary productions great numbers of errors have exposed him to criticism and correction, it must be remembered, that he did not apply himself in good earnest to letters till he was more than forty. His principal works are, "*Exercitationes contra Cardanum de Subtilitate*;" "*De causis Linguae Latinae*;" "*Poetics libri septem*;" "*Poemata*;" "*Epistolæ*;" and "*Commentaries upon several ancient authors, Theophrastus, Aristotle, Hippocrates*," or rather upon some works of these authors.

SCALIGER (JOSEPH JUSTUS), son of Julius Caesar Scaliger, was born at Agen in 1540; and, at eleven years of age, was sent with two of his brothers to the college of Bordeaux. He learned the elements of the Latin tongue, and continued there for three years; when the plague, coming to the place, obliged him to return home to his father, who himself took

care of his studies. He required of him every day a short declamation upon some historical subject, and made him transcribe some poems, which he himself had composed. This last employ is supposed to have inspired him with a taste and inclination for poetry; which he cultivated so heartily, that he wrote a tragedy upon the story of Oedipus before he was seventeen. His father dying in 1558, he went to Paris the year following, with a design to apply himself to the Greek language; and for this purpose attended the lectures of Turnebus for two months. But, finding that in the usual course he should be a long while in gaining his point, he shut himself up in his closet, resolving to make use of no master but himself; and, having hastily run over the Greek conjugations, began to read Homer with a translation, and understood him perfectly in a short time. From this reading he formed to himself a grammar; then, proceeding to the other Greek poets, and next to the historians and orators, he gained in the space of two years a perfect knowledge of the language. He afterwards turned his thoughts to the Hebrew, which he learned by himself with great facility: he had a particular talent for learning languages, and is said to have been well skilled in no less than thirteen. He made the same progress in the sciences, and in every branch of literature, so that he at length obtained the reputation of being the most learned man of his age; and perhaps he was the most learned man that any age has produced. His life was a life of severe application to letters, so that there is very little for a biographer to say of it. In 1503, he was invited to the university of Leyden, to be honorary professor of the Belles Lettres there: upon which occasion, if we may believe what we read in the "*Menagiana*," Henry IV. of France treated him with great coldness and neglect. Scaliger had determined to accept the offer; and, waiting upon the king to acquaint him with his journey, and the occasion of it, "Well, Mr. Scaliger," said his majesty, "the Dutch want to have you with them, and to allow you a good stipend: I am glad of it;" and, then suddenly turning the discourse, asked him, "Is it true, that you travelled from Paris to Dijon without going to stool?" The standers-by were surprised; for they expected to have seen the greatest scholar in the world, and consequently great ornament of his country, treated with more ceremony and respect. But Henry IV. had no notion at all of learning or learned men: and, if he had had, might possibly not have been convinced that great learning can atone for greater pride, insolence, and vanity; and so might behave in that manner, purposely to humble and mortify Scaliger, who possessed them all abundantly. He went to Leyden, where he spent the remainder of his life; and died there of a dropsy, Jan. 21, 1609, without

without having ever been married. He was a man of perfect sobriety of manners, and whose whole time was well spent in study. He had as great parts as his father, and infinitely greater learning, having been trained to it from his infancy, which his father had not: but then he had the same vain glorious and malevolent spirit which disposed him to condemn, and upon every occasion to abuse, all mankind. And though Ovid has said, that the culture of polite literature and the liberal arts has a tendency to civilize and soften human nature,

“ ——— Ingenuas didicisse fideliter artes

“ Emollit mores, nec sinit esse ferus, —”

yet, were we to judge by the effects it had on these two heroes in letters, for such they certainly were, we should conclude it more likely to make us greater savages in our civilized than we should have been in our natural state. It is proper to observe, that Scaliger the father lived and died in the church of Rome: but the son embraced the principles of Luther, and relates that his father also had intentions of doing so.

The works of Joseph Scaliger are very numerous and various: but his “*Opus de Emendatione Temporum*,” printed at Paris 1583 in folio, is his greatest performance. It contains a vast extent of learning; and three things are observed in it, peculiar to Scaliger. The first is, that, having great skill in the Oriental as well as in the Greek and Latin tongues, and a prodigious knowledge in all kinds of writers, he collected every thing which might serve to establish sure principles of chronology, and to fix the time of divers remarkable events. The second, that he was the first who undertook to form a complete system of chronology; or to lay down certain principles, on which history might be digested into exact order. The third, that he invented the Julian period; which is so exceedingly necessary to chronologers, that without it all their labours would be, if not useless, at least very knotty and difficult. Scaliger, who had always the highest opinion of his own productions, imagined, that he had in this work carried chronology to entire perfection, and that his determinations would be irreverfible: but the sciences do not attain perfection at once; and the errors, which Petavius and others have discovered in this work, shew in this instance that they do not. Nevertheless, he has been styled the father of chronology; and perhaps his “*Theſaurus Temporum, complectens Eusebii Pamphili Chronicon, cum Ifagogicis Chronologicæ Canonibus*,” in which he has corrected and reformed many things in his “*Opus de Emendatione Temporum*,” may give him a sufficient claim to the title. The best edition of “*De Emendatione Temporum*” is that of Geneva, 1609, folio; of the

"*Theſaurus Temporum*" that of Amsterdam, 1653, in 2 vols. folio.

He wrote notes and animadversions upon almost all the Greek and Latin authors: those upon Varro "*de Lingua Latina*" were written by him at twenty years of age. Gerard Vossius observes, that his conjectures are too bold, and mentions how Peter Victorius said, that Scaliger was born to corrupt the antients, rather than to correct them. "I know not," says Bayle, "whether we may not say that Scaliger had too much wit and learning to write a good commentary; for, by having too much wit, he discovered in the authors he commented on more fine sentiment and genius than they really had; and his profound learning was the occasion of his seeing a thousand connexions between the sentiments of a writer and some rare point of antiquity. Upon which foundation, imagining his author intended to allude to it, he corrected the passage; unless we choose to believe, that his desire to explain an obscure point of learning, unknown to other critics, induced him to suppose that it was to be found in such or such a passage. However that be, his commentaries are full of bold, ingenious, and very learned, conjectures; but it is not at all probable that the antients ever thought of what he makes them say. A person who has genius departs as much from their sense as one who has none; and we ought not to suppose that the verses of Horace and Catullus contain all the erudition which the commentators have thought proper to supply them with."

He wrote some dissertations upon subjects of antiquity; and gave specimens of his skill in all branches of literature. He made a Latin translation of two centuries of Arabian proverbs, which were published at Leyden, 1623, with the notes of Erpenius: he did this at the request of Isaac Casaubon, who tells us, that he employed less time in translating it than others who understood Arabic would have done in reading it. He was also obliged to write some controversial pieces: his controversy with Scioppius, who had convicted him of vanity and lying in his "*De vetustate & splendore gentis Scaligerianæ*" is a heap of foul language upon a very futile subject. His "*Pœmata*" were published at Leyden, 1615, 8vo; his "*Epistolæ*," which are full of good learning, and not the least eligible of his works, by Daniel Heinsius, at the same place, 1637, 8vo.

There are two "*Scaligeriana*," one printed at the Hague in 1666; the other at Groningen 1669, and for some curious reason or other called "*Scaligerana Prima*." Delmaizaux has thought it worth while to give a neat edition of them, together with the "*Thuana*," "*Perroniana*," "*Pithœana*,"

ana," and "Colomesiana," at Amsterdam, 1740, in 2 vols. 12mo.

SCARBOROUGH (Sir CHARLES), according to Granger, was first physician to Charles II. James II. and William III. a man possessed of strong and lively parts, uncommon learning, and great practice. He was one of the first mathematicians of his time. His memory was so tenacious, that he could recite, in order, all the propositions of Euclid, Archimedes, and other ancient authors. He assisted the famous Dr. W. Harvey in his book "*De Generatione Animalium*," and succeeded him as lecturer of anatomy and surgery. He very judiciously applied mathematics to medicine in several instances. His "*Syllabus Musculorum*" is printed, with "*Anatomical Administration of all the Muscles*," &c. by Wm. Mullen, master in Chirurgery. He wrote several mathematical treatises, a "*Compendium of Lilye's Grammar*," and an "*Elegy on Cowley*." He was amiable in his manners, and pleasant in his conversation. Died Feb. 26, 1693.

SCAPULA (JOHN) studied first of all at Lausanne, and was afterwards employed in the printing-house of Henry Stephens: this happened to be at the time when that great man was preparing for publication his "*Thesaurus of the Greek Language*;" and Scapula, not very honestly, availed himself of the opportunity of making an abridgement of that prodigious work. He took from the *Thesaurus* all that he thought necessary to facilitate the progress of young students in Greek, and published it in the form of a dictionary in 1580. The sale of this work was so extensive, that it impeded the sale of the "*Thesaurus*," and was particularly injurious to the fortunes of Henry Stephens. The master, thus defrauded, did not fail to express his resentment, in his tract on the "*Latinity of Lipsius*." Scapula, however guilty, enjoyed the fruits of his dexterity.

SCARRON (PAUL), an eminent comic, or rather burlesque, French writer, was the son of Paul Scarron, a counsellor in parliament, and born at Paris in 1610. He was deformed, and of very irregular manners; yet his father designed him for an ecclesiastic. He went to Italy when he was four-and-twenty; but returned just as licentious as he went, and so continued till by a terrible stroke he was deprived of all power to indulge vicious appetites. He was at Mans, where he was a canon; but, retiring thence, at a carnival season, into a damp and fenny situation, a torpor suddenly fell upon him, and he lost the use of his limbs. The physicians attempted in vain to restore them; no applications were of the least avail: and thus poor Scarron, at twenty-

seven, had no movements left him, but those of his hands and tongue. Melancholy as his condition was, his comical and burlesque humour never forsook him: he was continually talking and writing in this strain; and his house became the rendezvous of all the men of wit. Afterwards, a fieth misfortune overtook him: his father, who had hitherto supplied his wants, incurred the displeasure of cardinal Richelieu, and was banished. Scarron, deprived of his resources, presented an humble request to Richelieu, which was so humorously drawn, that the minister could not forbear laughing. What the effect would have been cannot be said, since both Richelieu and his father died soon after: however, it is reckoned among his best pieces. This extraordinary person at length conceived thoughts of marriage; and, in 1651, was actually married to Mademoiselle d'Aubigné, afterwards the most celebrated Madam de Maintenon, who lodged near him, and was about sixteen years of age. How different must the condition of that lady have been then from what it was afterwards; when, as Voltaire relates, "it was considered as a great acquisition for her to gain for a husband a man who was disfigured by nature, impotent, and very little enriched by fortune!" This lady, however, whose passion for Scarron, if she had any, must have been quite sentimental, had wit and beauty, and served to increase the good company which frequented his house: she also restrained him in his buffooneries, making him more reserved and decent. Scarron died in 1660, and his jesting humour did not die before him. Within a few minutes of his death, when his acquaintance were about him all in tears, "Ah! my good friends," said he, "you will never cry for me so much as I have made you laugh."

He had an infinite fund of wit and pleasantry, but could never prevent it from running into buffoonery. There are in his writings many things fine, ingenious, and delicate; but they are so mixed with what is flat, trifling, low, and obscene, that a reader, upon the whole, will be rather disgusted than amused. His "*Virgil travestie*" is only excusable in a buffoon; yet there are pleasantries in it which would have disconcerted the gravity of even Virgil himself. His comedies and his tragi-comedy Boileau calls "*les vilaines pieces de Scarron*:" they are indeed nothing but mere burlesque. His other works, which consist of songs, epistles, stanzas, odes, epigrams, &c. all shew the buffooning spirit of their author. His "*Comical Romance*" is almost the only work which continued to be liked by persons of taste: and this was foretold by Boileau. His works were printed at Paris, in 1685 and 1737, in 10 vol. 12mo.

SCHAAF (CHARLES), a learned German, was born at Nuys, in the electorate of Cologne, 1646; his father was a major in the army of the landgrave of Hesse Cassel. He was bred to Divinity at Duisbourg; and, having made the Oriental tongues his particular study, became professor of them in that university in 1677. In 1679 he removed to Leyden, to fill the same post for a better stipend; and there continued till 1729, when he died of an apoplexy. He published some useful books in the Oriental way; as, 1. "*Opus Aramæum, complectens Grammaticam Chaldaicam & Syriacam*, 1686," 8vo. 2. "*Novum Testamentum Syriacum, cum versione Latina*, 1708," 4to. The Latin version is that of Tremellius, retouched. Leusden laboured jointly with him in this work till death, which happened when they were got to Luke xv. 20; and Schaaf did the remainder by himself. At the end of it is subjoined, "*Lexicon Syriacum Concordantiale*." 3. "*Epitome Grammaticæ Hebraicæ*, 1716." 8vo. 4. "*A Letter in Syriac of the bishop Mar Thomas, written from Malabar to the patriarch of Antioch, and a Latin version by himself*, 1714," 4to. 5. "*Sermo Academicus de Linguarum Orientalium scientia*;" an Inauguration-Speech. In 1711 he drew up, at the request of the curators of the academy at Leyden, a catalogue of all the Hebrew, Chaldee, Syriac, and Samaritan, books and manuscripts, in the library there; which was joined to the catalogue of that library, published in 1711.

SCHALKEN was born at Dort, in 1643. His father placed him first with Solomon Van Hoogstraten, and afterwards with Gerard Dou, from whom he caught a great delicacy of finishing; but his chief practice was to paint candle-lights. He placed the object and a candle in a dark room; and looking through a small hole, painted by day-light what he saw in the dark chamber. Sometimes he drew portraits, and came with that view to England, but found the business too much engrossed by Kneller, Closterman, and others. Yet he once drew king William; but, as the piece was to be by candle-light, he gave his majesty the candle to hold, till the tallow ran down upon his fingers. As if to justify this ill-breeding, he drew his own picture in the same situation. Delicacy was no part of his character: having drawn a lady who was marked with the small-pox, but had handsome hands, she asked him, when the face was finished, if the must not fit for her hands: "No, replied Schalken, I always draw them from my house-maid." Died 1706.

SCHEFFER (JOHN), a learned German, was born at Strasburg in 1621; and, as far as we know, educated there. He applied himself principally to the study of Greek and

Latin antiquities, and of history; and made himself a tolerable verbal critic upon Latin and Greek authors. He was driven out of his own country by the wars; and, as Christina of Sweden was shewing favour at that time to all men of letters, he withdrew into her kingdom in 1648. He was made, the same year, professor of eloquence and politics at Upsal; afterwards, honorary professor royal of the law of nature and nations, and assessor of the royal college of antiquities; and, at length, librarian of the university of Upsal. He died in 1679 after having published a great number of works. Many of his pieces relate to Greek and Roman antiquities, and are to be found in the collection of Grævius and Gronovius. He wrote not so upon many ancient authors; upon Ælian, Phædrus, "*Arriani Fæctica*," of which last he made also a Latin version; Petronius, Hyginus, Julius Obsequens, Justin, &c. He was one of those who stoutly defended the genuineness of that fragment of Petronius, pretended to have been found at Trian; which, however, is generally judged to be a forgery, and accordingly rejected by Burman and other critics.

SCHEINER (CHRISTOPHER), an eminent mathematician and astronomer, and memorable for having first discovered the spots upon the sun, was born near Niesseberg, in Germany, 1575. He entered into the society of the Jesuits when he was twenty; and afterwards taught the Hebrew tongue and the mathematics at Ingolstadt, Friburg, Brisac, and Rome. At length, he became rector of the college of the Jesuits at Neisse in Silesia, and confessor to the Archduke Charles. He died in 1650.

While he was at Ingolstadt in 1611, teaching mathematics in that city, he one day discovered through his telescope certain spots in the sun; and communicated his discovery to some of his brethren, to Gretser in particular. The provincial of his order, frightened as it should seem with the newness of the phenomenon, restrained him from publishing it at the present; upon which Scheiner communicated his observations in three letters to Velsærus; who, without the knowledge of the author, published those observations, with figures to illustrate them in 1612, under the title of "*Apelies post tabulam*." When Galileo heard of this, he charged him with plagiarism, as if he had robbed him of the honour of the discovery: but Scheiner, in the preface to his "*Rosa Ursina*," very accurately makes good his claim; and Ricciolus is of opinion, that Velsærus's letters through Germany and Italy upon this discovery gave Galileo the first hint of it, since none of Galileo's observations were earlier than 1612. Scheiner afterwards, at Rome, made observations on these

ſolar phænomena for many years; and at length, reducing them into order, he publiſhed them in one volume folio, 1630, under the title of “*Rosa Uſurata: ſive, Sol ex admirando facularum & macularum ſuarum phænomeno varius; nec non circa centrum ſuum & axem fixum, ab ortu in occaſum, converſione quaſi menſtrua, ſupra polos proprios, libris iv. mobilis oſtenſus.*” Almost every page is adorned with an image of the ſun with ſpots; and Deſ Cartes has given it as his opinion, that nothing can be more accurate and perfect in its kind than this work of Scheiner.

He wrote ſome ſmaller things, relating to mathematics and philoſophy; among the reſt, “*Oculus, ſive Fundamentum Cæpticum, in quo radius viſualis eruitur, ſua viſioni in oculo ſeſe decernitur, & anguli viſorii ingenium reperitur;*” reprinted at London, 1652. 4to.

SCHIAVONE (Andrea), ſo called from the country where he was born, in 1522, was an eminent Venetian painter. He was ſo very meanly deſcended, that his parents, after they had brought him to Venice, were not able to allow him a maſter. His firſt employment was to ſerve thoſe painters who kept ſhops; where his mind opened, and inclination and genius ſerved him for a maſter. He ſtudied hard, and took infinite pains; and this, with ſuch helps as he received from the prints of Parmegiano, and the paintings of Giorgione and Titian, raiſed him to a degree of excellence very ſurpriſing. It is true, indeed, that, being obliged to work for his daily bread, he could not ſpare time ſufficient for making himſelf thoroughly perfect in deſign; but that defect was ſo well covered with the ſingular beauty and ſweetneſs of his colours, that Tintoret uſed often to ſay, no painter ought to be without one piece of his hand at leaſt. His principal works were compoſed at Venice, ſome of them in concurrence with Tintoret himſelf; and others by the directions of Titian, in the library of St. Mark. But ſo malicious was fortune to poor Schiavone, that his pictures were but little valued in his life-time; and he never was paid any otherwiſe for them than as an ordinary painter: though, after his deceaſe, which happened in 1582, his works turned to much better account, and were eſteemed but little inferior to thoſe of his moſt famous contemporaries. This painter, though now reckoned one of the greateſt colouriſts of the Venetian ſchool, was all his life long but poorly fed and meanly clad: what, therefore, was his future reputation worth to him?

SCHMIDT, the name of ſome learned Germans. ERASMUS SCHMIDT, born at Delitzch in Miſnia, 1500, was eminent for his ſkill in the Greek tongue and in the mathematics; both which, although they are accompliſhments ſeldom

dom found in the same person, he professed with great reputation for many years at Wittemberg, where he died in 1637. He published an edition of "Pindar" in 1616, 4to, with a Latin version and learned notes. He wrote notes also upon Lycophron, Dionysius Periegetes, and Hesiod; which last was published at Geneva in 1693.—There was SEBASTIAN SCHMIDT, professor of Oriental languages at Strasburgh, who published many works; and JOHN ANDREW SCHMIDT, a learned Lutheran divine, born at Worms in 1652. John Andrew had a terrible accident, when he was twenty-seven, which had like to have cost him his life: he fell out of a chamber-window of the second story into the street, and was taken up for dead. He hurt his right arm with the fall so much, that he could never recover the use of it: he learned to write, however, tolerably well with the left; so well, at least, as to be able to make near a hundred publications, without the help of an amanuensis. He was learned, but seems to have been strongly infected with the *cacoethes scribendi*; for, he wrote upon all subjects. One of his pieces is intitled, "Arcana dominationis in rebus gestis Oliverii Cromwelli;" another is against a book, supposed to be Le Clerc's, with this title, "Liberii de sancto amore Epistolæ Theologicæ." He translated Pardie's "Elements of Geometry" out of French into Latin. He died in 1726; and his funeral oration was made by John Laurence Mosheim, who says the highest things imaginable of him.

SCHOEPFLIN (JOHN DANIEL) was born September 6, 1694, at Sulzbach, a town in the margraviate of Baden Dourlach; his father, holding an honourable office in the Margrave's court, died soon after in Alsace, leaving his son to the care of his mother. After ten years studying at Dourlach and Basil, he kept a public exercise on some contested points of antient history with applause, and finished his studies in eight years more at Strasbourg. In 1717, he there spoke a Latin panegyric on Germanicus, that favourite hero of Germany, which was printed by order of the city. In return for this favour, he spoke a funeral oration on M. Barth, under whom he had studied; and another on Kuhn, the professor of eloquence and history there, whom he was soon after elected to succeed in 1720, at the age of 26. The resort of students to him from the Northern nations was very great: the princes of Germany sent their sons to study law under him. The professorship of history at Francfort on the Oder was offered to him; the Czarina invited him to another at St. Petersburg, with the title of Historiographer Royal; Sweden offered him the same professorship at Upsal, formerly held by Scheffer and Boecler,

his countrymen; and the university of Leyden named him successor to the learned Vitriarius. He preferred Strasbourg to all. Amidst the succession of lectures public and private he found time to publish an innumerable quantity of historical and critical dissertations, too many to be here particularised. In 1725, he pronounced a congratulatory oration before king Stanislaus, in the name of the university, on the marriage of his daughter to the king of France; and, in 1726, another on the birth of the Dauphin, besides an anniversary one on the king of France's birthday, and others on his victories. In 1726 he quitted his professorship, and began his travels at the public expence. From Paris he went to Italy, staid at Rome six months, received from the king of the Two Sicilies a copy of the "Antiquities of Herculaneum," and from the duke of Parma the "Museum Florentinum." He came to England at the beginning of the late king's reign, and left it the day that Pere Courayer, driven out of Paris by theological disputes, arrived in London. He was now honoured with a canonry of St. Thomas, one of the most distinguished Lutheran chapters, and visited Paris a third time in 1728. Several dissertations by him are inserted in the "Memoirs of the Academy of Inscriptions and Belles Lettres;" one, ascribing the invention of movable types to Guttenberg of Strasbourg, 1440, against Meerman.

In 1733, he narrowly escaped from a dangerous illness. He had long meditated one of those works, which alone by their importance, extent, and difficulty, might immortalise a society, a History of Alsace. To collect materials for this, he travelled into the Low Countries and Germany 1738, and into Switzerland 1744. At Prague he found that the fragment of St. Mark's Gospel, so carefully kept there, is a continuation of that at Venice. The chancellor D'Aguesseau sent for him to Paris, 1746, with the same view. His plan was to write the History of Alsace, and to illustrate its geography and policy before and under the Romans, under the Franks, Germans, and its present governors; and, in 1751, he presented it to the king of France, who had before honoured him with the title of "Historiographer Royal and Counsellor," and then gave him an appointment of 2000 livres, and a copy of the catalogue of the royal library. He availed himself of this opportunity to plead the privileges of the Protestant university of Strasbourg, and obtained a confirmation of them. His 2d volume appeared in 1761; and he had prepared, as four supplements, a collection of charters and records, an ecclesiastical history, a literary history, and a list of authors who have treated of Alsace: the publication of these he recommended to Mr. Koch, his assistant and successor

cessor in his chair. Between these two volumes he published his "*Vindiciæ Celticæ*," in which he examines the origin, revolution, and language of the Celts. The "*History of Baden*" was his last considerable work, a duty which he thought he owed his country. He completed this history in seven volumes in four years; the first appeared in 1763, the last in 1766. Having by this history illustrated his country, he prevailed upon the marquis of Baden to build a room, in which all its ancient monuments were deposited in 1763. He engaged with the Elector Palatine to found the academy of Mannheim. He pronounced the inaugural discourse, and furnished the electoral treasury with antiques. He opened the public meetings of this academy, which are held twice a year, by a discourse as honorary president. He proved in two of these discourses, that no electoral house, no court in Germany, had produced a greater number of learned princes than the electoral house. In 1766, he presented to the elector the first volume of the "*Memoirs of a Rising Academy*," and promised one every two years.

A friend to humanity, and not in the least jealous of his literary property, he made his library public. It was the most complete in the article of history that ever belonged to a private person, rich in MSS. medals, inscriptions, figures, vases, and ancient instruments of every kind, collected by him with great judgement in his travels. All these, in his old age, he presented to the city of Strasbourg, without any other condition except that his library should be open both to foreigners and his own countrymen. The city, however, rewarded this disinterested liberality by a pension of 100 louis. He was admitted to the debates in the senate upon this occasion, and there complimented the senate and the city on the favour they had shewn to literature ever since its revival in Europe. Nov. 22, 1770, closed the fiftieth year of the professorship of Mr. S.; this was celebrated by a public festival: the university assembled, and Mr. Lobstein, their orator, pronounced before them a discourse in praise of this extraordinary man, and the whole solemnity concluded with a grand entertainment. Mr. S. seemed born to outlive himself. Mr. Ring, one of his pupils, printed his life in 1769. In 1771, he was attacked by a slow fever, occasioned by an obstruction in his bowels and an ulcer in his lungs, after an illness of many months. He died August 7, the first day of the eleventh month of his 77th year, sensible to the last. He was buried in the collegiate church of St. Thomas, the city in his favour dispensing with the law which forbids interment within the city.

SCHOMBERG (FREDERIC duke of), a distinguished general, was descended of a noble family in Germany, and son of count Schomberg, by his first wife, an English lady, daughter of the lord Dudley; which count was killed at the battle of Prague in Bohemia in 1620, together with several of his sons. The duke was born in 1608. He served first in the army of the United Provinces, and afterwards became the particular confident of William II, prince of Orange; in whose last violent actions he had so great a share, and particularly in the attempt upon Amsterdam, that, on the prince's death in 1650, he retired into France. Here he gained so high a reputation, that, next to the prince of Condé, and Turenne, he was esteemed the best general in that kingdom; though, on account of his firm adherence to the Protestant religion, he was not for a considerable time raised to the dignity of a marshal. Nov. 1659, he offered his service to Charles II. for his restoration to the throne of England; and, the year following, the court of France being greatly solicitous for the interest of Portugal against the Spaniards, he was sent to Lisbon; and in his way thither passed through England, in order to concert measures with king Charles for the support of Portugal. Among other discourse which he had with that prince, he advised his majesty to set up for the head of the Protestant religion; which would give him a vast ascendant among the princes of Germany, make him umpire of all their affairs, procure him great credit with the Huguenots of France, and keep that crown in perpetual fear of him. He urged him likewise not to part with Dunkirk, the sale of which was then in agitation; since, considering the naval power of England, it could not be taken, and the possession of it would keep both France and Spain in a dependence upon his majesty.

In Portugal he did such eminent services to that kingdom that he was created a grandee of it, and count Mertola, with a pension of 5000*l.* to himself and his heirs. In 1673, he came over again into England, to command the army; but, the French interest being then very odious to the English, though he would at any other time of his life have been very acceptable to them, he was at that crisis looked on as one sent over from France to bring our army under a French discipline: he grew obnoxious to the nation, and at the same time not loved by the court, as being found not fit for the designs of the latter; for which reason he soon returned to France. June, 1676, he was left by the king of France, upon his return to Paris with the command of his army in Flanders; and soon after obliged the prince of Orange to raise the siege of Maastricht, and was made a marshal of France. But,

when

when the prosecution against those of the Reformed religion was begun in that kingdom, he desired leave to return into his own country; which was denied him, and all the favour he could obtain was to go to Portugal. And, though he had preserved that nation from falling under the yoke of Castile, yet now, when he came thither for refuge, the inquisition represented that matter of giving harbour to an heretic so odiously to the king, that he was forced to send the marshal away. He went thence to England; and, passing through Holland, entered into a particular confidence with the prince of Orange; and, being invited by the elector of Brandenburg to Berlin, was made governor of Prussia, and placed at the head of all the elector's armies. He was treated likewise by the young elector with the same regard that his father had shewn him; and, in 1688, was sent by him to Cleves, to command the troops which were raised by the empire for the defence of Cologne.

When the prince of Orange was almost ready for his expedition into England, marshal Schomberg obtained leave of the elector of Brandenburg to accompany his highness in that attempt; and, after their arrival at London, he is supposed to have been the author of that remarkable stratagem for trying the affections of the people, by raising an universal apprehension over the kingdom of the approach of the Irish with fire and sword. Upon the prince's advancement to the throne of England, he was appointed master of the ordnance, and general of his majesty's forces; April, 1689, knight of the garter, and the same month naturalized by act of parliament; and, in May, was created a baron, earl, marquis, and duke of this kingdom, by the name and title of baron Teys, earl of Brentford, marquis of Harwich, and duke of Schomberg. The house of commons likewise voted to him 100,000*l.* for the services which he had done; but he received only a small part of that sum, the king after his death paying his son 5000*l.* a year for the remainder. Aug. 1689, he sailed for Ireland, with an army, for the reduction of that kingdom; and, having mustered all his forces there, and finding them to be not above 14000 men, among whom there were but 2000 horse, he marched to Dundalk, where he posted himself; king James being come to Ardee, within five or six miles of him, with above thrice his number. Schomberg, therefore, being disappointed of the supplies from England, which had been promised him, and his army being so greatly inferior to the Irish, resolved to keep himself on the defensive. He lay there six weeks in a rainy season; and his men, for want of due management, contracted such diseases that almost one half of them perished.

He was censured by some for not making a bold attempt; and such complaints were sent of this to king William, that his majesty wrote twice to him, pressing him to put somewhat to the venture. But the duke saw that the enemy was well posted and well provided, and had several good officers among them; and knew that, if he had pushed the affair, and had met with a misfortune, his whole army, and consequently all Ireland, had been lost, since he could not have made a regular retreat. The surest method was to preserve his army; and that would save Ulster, and keep matters entire for another year. His conduct indeed exposed him to the reproaches of some persons; but better judges thought, that the managing this campaign, as he did, was one of the greatest actions of his life. At the battle of the Boyne, July 1, 1690 he passed the river in his station, and immediately rallied and encouraged the French Protestants, who had been left exposed by the death of their commander, with this short harangue; “Allons, messieurs, voilà vos persécuteurs.” pointing to the French Papists in the enemy’s army. But these words were scarcely uttered, when a few of king James’s guards, who returned full speed to their main body, after the slaughter of their companions, and whom the French refugees suffered to pass, thinking them to be of their own party, fell furiously upon the duke, and gave him two wounds over the head, which however were not mortal. Upon this, the French regiment acknowledged their error by committing a greater; for, firing rashly on the enemy, they shot him through the neck, of which wound he instantly died. He was buried in St. Patrick’s cathedral, where the dean and chapter erected a small monument to his honour, at their own expence, with an elegant inscription by Dr. Swift, which is printed in the Dean’s works.

Burnet tells us, that he was “a calm man, of great application and conduct, and thought much better than he spoke; of true judgement, of exact probity, and of an humble and obliging temper.” And another writer observes, that he had a thorough experience of the world; knew men and things better than any man of his profession ever did; and was as great in council as at the head of an army. He appeared courteous and affable to every person, and yet had an air of grandeur that commanded respect from all.

In king William’s cabinet are the dispatches of the duke of Schomberg in Ireland to king William, which Sir John Dalrymple has printed in the second volume of his *Memoirs*; “because,” he remarks, “they paint in lively colours the state of the army in that country; clear Schomberg of inactivity, which has been unjustly thrown upon him; and do
 his

honour to the talents of a man, who wrote with the elegant simplicity of Cæsar, and to whose reputation and conduct, next to those of king William, the English nation owes the Revolution."

SCHONER (JOHN), a famous German philosopher and mathematician, was born at Caroloſtadt in 1477. From his extraordinary progress in mathematical studies, he was chosen mathematical professor at Nuremberg when a very young man. He was most of all celebrated for his "Astronomical Tables," which resembled those published by Regiomontanus. His great infirmity was that of the fashion of the times, a confidence in judicial astrology, on which subject he wrote and published three books. His writings were very numerous; but that which has obtained him most reputation among the learned is, a "Treatise on Dialling," which really evinces an extraordinary share of genius. Schoner died in 1547, at the age of 70.

SCHOREL (JOHN), a Flemish painter, was born in 1465, at a village called Schorel, near Alkmaer in Holland; and worked some time with Albert Durer. While he was travelling up and down Germany, he met with a frier, who was a lover of painting, and then going to Jerusalem; and these two circumstances induced him to accompany him. He *designed* in Jerusalem, on the banks of the river Jordan, and in several other places sanctified by the presence of our Saviour. In his way home, he stopped at Venice, and worked a while there; and, having a desire to see Raphael's painting, went to Rome, where he designed his and Michael Angelo's works after the antique sculptures, and the ruins of the ancient buildings. Adrian VI, being about that time advanced to the papal chair, gave Schorel the charge of superintendant of the buildings at Belvidere; but, after the death of this pontiff, who reigned little more than a year, he returned to the Low-countries. He staid a while at Utrecht, and drew several rare pieces there. He passed through France, as he returned home; and refused the offers made him by Francis I. out of his love to ease and a quiet life. He was endowed with various accomplishments, being a musician, poet, orator, and skilful in four languages, Latin, French, Italian, and German. He died in 1562, much lamented by his friends and acquaintance, who esteemed and loved him for his good humour and amiable qualities.

SCHOTTUS (ANDREAS), a very learned German, to whom the republic of letters has been considerably indebted, was born at Antwerp in 1552; and educated at Louvain. Upon the taking and sacking of Antwerp in 1577, he retired to Douay; and, after some stay there, went to Paris, where
Busbequius

Bulbequius received him into his house, and made him partner of his studies. Two years after, he went into Spain, and was at first at Madrid; then he removed to Alcala, and then in 1580 to Toledo, where his great reputation procured him a Greek professorship. The cardinal Gaspar Quiroga, abp. of Toledo, conceived at the same time such an esteem for him, that he lodged him in his palace, and entertained him as long as he stayed in that place. In 1584, he was invited to Saragossa, to teach rhetoric and the Greek language; and, two years after, entered into the society of Jesuits, and was called by the general of the order into Italy to teach rhetoric at Rome. He continued three years there, and then returned to his own country; where he spent the remainder of a long life in reading and-writing books. He was not only well skilled in Latin and Greek learning, but had also in him a candour and generosity seldom to be found among the men of his order. He had an earnest desire to oblige all mankind, of what religion or country soever; and would freely communicate even with heretics, if the cause of letters could be served thereby: so that it is not to be wondered, that the Protestants every where should have spoken well of him. He died at Antwerp Jan. 23, 1629, after having published a great number of books. Besides works more immediately connected with and relating to his own profession, he gave editions of, and wrote notes upon, several of the classics; among which were Aurelius Victor, Pomponius Mela, Seneca Rhetor, Cornelius Nepos, Valerius Flaccus, &c. He also laboured upon many of the Greek fathers, published an edition of Basil, and made a Latin version of Photius; which version, however, has been thought to be so much below the abilities and learning of Schottus, that some have questioned his having been the author of it.

SCHREVELIUS (CORNELIUS), a laborious critic of Holland, who, though his name is often seen in the title-pages of illustrious authors, had no great genius or acumen. He gave editions of several classic authors, under the title of "Variorum;" and his edition of Homer's poems, in 2 vols. 4to, is very beautiful to look on, but full of faults. The best of all his works is supposed to be a Lexicon, Greek and Latin, which is very commodious to young beginners. He died in 1667.

SCHULTENS (ALBERT), a ~~German~~ *Dutch* divine, born at Groningen, and greatly distinguished by taste and skill in Arabic learning. He became a minister of Wassenar, and professor of the Oriental tongues at Franeker. At length he was invited to Leyden, where he taught Hebrew and the Oriental languages with reputation till his death, which happened

in 1741. There are many works of Schultens, which shew profound learning and just criticism; as, "Commentaries upon Job and the Proverbs;" a book, intituled, "Vetus et regia via Hebraizandi;" "A Treatise of Hebrew Roots;" &c.

SCHURMAN (ANNA MARIA A), a most extraordinary German lady, was the daughter of parents, who were both sprung from noble Protestant families; and was born at Cologne in 1607. She discovered from her infancy an uncommon dexterity of hand; for, at six years of age, she cut with her scissors upon paper all sorts of figures, without any model. At eight, she learned in a few days to design flowers in a very agreeable manner; and, two years after, she was but three hours in learning to embroider. Afterwards, she was taught music vocal and instrumental, painting, sculpture, and engraving; and succeeded equally in all these arts. Mr. Evelyn, in his "History of Chalcography," has observed, that "the very knowing Anna Maria a Schurman is skilled in this art with innumerable others, even to a prodigy of her sex." Her hand-writing in all languages was inimitable; and some curious persons have preserved specimens of it in their cabinets. M. Joby, in his journey to Munster, relates, that he was an eye-witness of the beauty of her writing, in French, Greek, Hebrew, Syriac, and Arabic; and of her skill in drawing in miniature, and making portraits upon glass with the point of a diamond. She painted her own picture by means of a looking-glass; and made artificial pearls so like natural ones, that they could not be distinguished but by pricking them with a needle.

The powers of her understanding were not inferior to those of her hand; for at eleven, when her brothers were examined about their Latin, she often whispered to them what they were to answer, though she had only heard them say their lessons *en passant*. Her father, collecting from this that she was formed for literature, applied himself to cultivate her talents that way, and helped her to gain that knowledge, which made her so justly celebrated. The Latin, Greek, and Hebrew languages became so familiar to her, that she not only wrote, but spoke them, in a manner which surprised the most learned men. She made a great progress also in the Oriental, which have a relation to the Hebrew, as the Syriac, Chaldee, Arabic, and Ethiopic; and, for the living languages, she understood perfectly, and spoke readily, the French, English, and Italian. She was competently versed in geography, astronomy, philosophy, and the sciences, so as to be able to judge of them with exactness: but, as her nature was formed for religion, these vain amusements did not satisfy her; and therefore she applied

applied herself at length to divinity, and the study of the scriptures.

Her father, who had settled at Utrecht while she was an infant, and afterward removed to Franeker for the more convenient education of his children, died there in 1623. His widow then returned to Utrecht, where Anna Maria continued her studies very intensely; and this undoubtedly restrained her from marrying, as she might have done advantageously with Mr. Cats, pensionary of Holland, and a celebrated poet, who wrote verses in her praise when she was but fourteen. Her modesty, which was as great as her knowledge, would have kept her merit and learning unknown, if Rivetus, Spanheim, and Vossius, had not produced her, contrary to her own inclination, upon the stage of the world. To these three divines we may add Salmasius, Beverovicius, and Huygens, who maintained a literary correspondence with her; and, by shewing her letters, spread her fame into foreign countries. This procured her letters from Balzac, Gassendi, Merfennus, Bochart, Conrart, and other eminent men. At last, her name became so famous, that persons of the first rank, and even princesses, paid her visits; cardinal Richelieu likewise shewed her marks of his esteem. About 1650 she made a great alteration in her religious system. She performed her devotions in private, without frequenting any church, upon which it was reported that she was inclined to Popery; but she attached herself to the famous Labadie, and, embracing his principles and practice, accompanied him wherever he went. She lived some time with him at Altena, in Holstein, and attended him at his death there in 1674. She afterwards retired to Wiewart, in Friseland, where William Penn, the Quaker, visited her in 1677; she died at this place in 1678. She took for her device these words of St. Ignatius: "*Amor meus crucifixus est.*" It is said, that she was extremely fond of eating spiders.

She wrote "*De vite humanæ termino.* Ultraj. 1639;" "*Differtatio de ingenii muliebris ad doctrinam et meliores literas aptitudine.* L. Bat. 1641." These two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correspondents, were printed, 1648, under the title of "*A. M. a Schurman Opuscula Hebræa, Græca, Latina, Gallica; prosaica & metrica;*" enlarged in a 2d edition at Leyden, 1650, 12mo. She wrote afterwards, "*Eukleria, seu melioris partis electio.*" This is a defence of her attachment to Labadie, and was printed at Altena in 1673, when she was actually with him.

SCHWARTZ (BERTHOLET), who passes for being the discoverer of that fatal composition so well known by the name

of gunpowder, was born at Friburg in Germany, and is said to have discovered this dangerous secret in prison, as he was making some chemical experiments. Albertus Magnus mentions this Berthold Schwartz, or Black (for so his name in German signifies), as a Cordelier, and that he invented some sorts of fire-arms. The discovery of this fatal secret has been attributed by some to the Chinese, and by others to our countryman, ROGER BACON: however, the use of artillery was introduced about the time of the battle of Crecy, 1346, and made an absolute change in the whole art of war. For more on this subject, the reader may consult “Polydore Virg. de rerum invent. ;” Leland & Bale de Scriptor. Angliæ ;” and the “Biographia Britannica,” at the article Roger Bacon.

SCIOPPIUS (GASPAR), a most learned German writer of the 17th century, is represented as one of the greatest savages these later ages have produced. All the great men of his time, as Baillet tells us, whether catholics, heretics, and even infidels, have unanimously voted for his proscription; because he had attacked, with the utmost brutality and fury, every man of reputation, and had the impudence to boast of sparing neither quality nor merit. This extraordinary person was born about 1576; and studied first at Amberg, then at Heidelberg, afterwards at Altdorf, at the charges of the elector palatine. Having made a considerable stay at Ingolstadt, he returned to Altdorff, where he began to publish books. Ottavia Ferrari, a Milanese, and famous professor at Padua, says, that he “published books when he was but sixteen, which deserved to be admired by old men.” It is said, that one of his early productions was a commentary upon the “Priapeia :” the epistle dedicatory of which is dated from Ingolstadt in 1595. For this he was afterwards very severely handled; not so much because he had commented upon obscene verses as because he had stuffed his commentary with many obscenities; and had complained, in particular, that nature had not provided so well for men as for sparrows. Some have said, that Scioppius was not the author of the commentary abovementioned; but the generality believe otherwise; and the following curious extract from one of his pieces will plainly shew, that he was very conversant in his youth with such sort of authors. In the mean time, notwithstanding the raileries his commentary exposed him to, it has never been insisted on that he was a debauched man. He was very justly accounted a bad man; but his faults, like those of some other proud, satirical, passionate, learned men, were not, as Bayle says, irregularities of the body, but vices of the mind.

He made a journey into Italy; and, after he had been some time at Verona, returned into Germany, whence he went again

again into Italy, and published at Ferrara a panegyric upon the king of Spain and Pope Clement VIII. He turned Roman Catholic in 1599, and, whatever was the reason of it, was very angry with the Jesuits; "against whom," Baillet tells us, "he wrote about thirty treatises under fictitious names, the very titles whereof are enough to strike one with horror." On the other side, he inveighed with the utmost fury against the Protestants, and solicited the princes to extirpate them by the most bloody means. This is the title of a book he published at Pavia in 1619: "*Casp. Scioppii Consiliarii Regii Classicum belli sacri, five, Heldus Redivivus: hoc est, ad Carolum V. Imperatorem Augustum Suavia de Christiani Caesaris erga Principes Ecclesiæ Rebelles officio, deque veris compescendorum Hereticorum Ecclesiæque in pace collocandæ rationibus.*" The following is the title of another, which has been printed at Mentz in 1612, against Philip Mornay du Plessis; and which, as he tells us in the title-page, he sent to James I. of England, by way of new-year's gift: "*Alexipharmacum Regium felli draconum et veneno aspidum sub Philippi Mornay de Plessis nuper Papatus hitoria abdito appositum, et sereniss. Jacobo Magnæ Britanniæ Regi strenuæ Januariæ loco muneri missum.*" The very titles of his books, as Baillet says, are enough to frighten a man of but moderate courage. He had before attacked the king of England without the least regard to his quality, and in a very abusive way. Thus, in 1611, he printed two books against him with these titles: "*Ecclesiasticus auctoritati Sereniss. D. Jacobi, &c. oppositus,*" and "*Collyrium Regium Britanniæ Regi graviter ex oculis laboranti muneri missum:*" that is, "An Eye-salve for the use of his Britannic majesty." In the first of these pieces he ventured to abuse Henry IV. of France in a most outrageous manner; which occasioned his book to be burnt at Paris. He gloried in this disgrace; and added, that himself was hanged in effigy in a farce, which was acted before the king of England. His behaviour, however, procured him some correction; for, in 1614, the servants of the English ambassador set upon him at Madrid, and mauled him most heartily. He boasted of the wounds he received in this conflict; for he was mighty apt to boast of what he ought to be ashamed of, as he did when he boasted of having been the principal contriver of the Catholic league, which proved so ruinous to the Protestants in Germany. Going through Venice in 1607, he had a conference with father Paul, whom he endeavoured by promises and threats to bring over to the pope's party; which perhaps, with other circumstances, occasioned his being imprisoned there three or four days. After he had spent many years in censuring and defaming every

body, he applied himself to the prophecies of Holy Scripture. He looked for the key of them; and flattered himself, as he was apt to do upon all occasions, that he had found that very key which St. Peter left, and which nobody had found before him. Take his own words, in his letter to Vossius: "*Ea ipsa clave ad aperienda ejus mysteria usum, quam S. Petrus nobis reliquit, vix tamen à quoquam adhuc intellectam.*" He sent some of his apocalyptical chimeras to cardinal Mazarine, as Naude, his librarian, informs us; but the same Naude relates, that the cardinal had something else to do than to examine them. It has been said by more writers than one, that he had thoughts at last of going back to the communion of Protestants; but this, resting originally upon the single testimony of Hornius, has not been generally believed. He died in 1649.

He was indisputably a very learned man; and, had his moderation and probity been equal to his learning, might justly have been accounted a hero in the republic of letters: his application to study, his memory, the multitude of his books, and his quickness of parts, are surprising. Ferrarius tells us that he studied day and night; that, during the last fourteen years of his life, he kept himself shut up in a little room, and that his conversation with those who went to visit him ran only upon learning; that, like another Ezra, he might have restored the Holy Scripture, if it had been lost, for that he could repeat it almost by heart; and that the number of his books exceeded the number of his years. He left behind him also several manuscripts, which, as Morhoff tells us, "remained in the hands of Picrucciùs, professor at Padua, and are not yet published, to the no small indignation of the learned world." He was nevertheless a man of a vile heart, of a malignant spirit; of a slanderous tongue; and one who, on account of his spiteful and injurious way of calumniating all that were eminent for their learning, was justly called the "Grammatical Cur." He did not spare the best writers of ancient Rome, not even Cicero himself. "The accuser of Cicero," says Balzac, in a letter to Chapelain, about whom you desire to be informed, "is the dreadful Scioppius. He has published a book at Milan, in which he accuses Cicero of improprieties and barbarisms. There is but one copy of it in France, and messieurs du Puy lent it me when I was at Paris. This injustice done to Cicero would prove a consolation to Scaliger, if he were to return again into the world. But I expect that the same Scioppius will shortly put out another book, wherein he will undertake to prove, that Cato was a wicked man, and Julius Cæsar a bad soldier." However, as Bayle observes, his boldness in criticising the style or expressions of Cicero will

will be less surprising, if it be considered, that this father of eloquence has been censured by such men at all times.

SCLATER (WILLIAM), an English divine, was born at Layton Razard, and educated first at Eton, and afterwards at King's College, Cambridge. After some years he took his degree of doctor of divinity. He was presented by lord Powlett to the living of Linpeham in Somersetshire, whence he removed, for the benefit of his health, to Pitminster, where he had before been minister. Here he died in 1627. He was author of "Commentaries on the Epistles to the Romans and Thessalonians;" and of a "Treatise on Tithes;" as well as of other works.

SCOT (REYNOLDE), a learned English gentleman, was a younger son of Sir John Scot, of Scot's Hall, near Smeeth in Kent, where he was probably born; and, at about seventeen, sent to Hart-Hall, in Oxford. He retired to his native country without taking a degree, and settled at Smeeth; and, marrying soon after, gave himself up solely to reading, to the perusing of obscure authors, which had by the generality of scholars been neglected, and at times of leisure to husbandry and gardening. In 1576, he published a 2d edition, for we know nothing of the first, of "A Perfect Platform of a Hop-Garden," &c. in 4to; and, in 1584, another work, which shewed the great depth of his researches, and the uncommon extent of his learning, intituled, "The Discoverie of Witchcraft," &c. reprinted in 1651, 4to, with this title: "Scot's Discovery of Witchcraft; proving the common opinion of witches contracting with devils, spirits, familiars, and their power to kill, torment, and consume, the bodies of men, women, and children, or other creatures, by diseases or otherwise. their flying in the air, &c. to be but imaginariy erroneous conceptions and novelties. Wherein also the practices of witchmongers, conjurors, inchanters, soothsayers, also the delusions of astrology, alchemy, legerdemain, and many other things, are opened, that have long lain hidden. though very necessary to be known for the undeceiving of judges, justices, and juries, and for the preservation of poor people &c. With a treatise upon the nature of spirits and devils," &c. In the preface to the reader he declares, that his design in this undertaking, was "first, that the glory of God be not so abridged and abated, as to be thrust into the hand or lip of a lewd old woman, whereby the work of the Creator should be attributed to the power of a creature: secondly, that the religion of the gospel may be seen to stand without such peevish trumpery: thirdly, that favour and Christian compassion be rather used, towards these poor souls, than rigour and extremity," &c.

A doctrine of this nature, advanced in an age when the reality of witches was so universally believed, that even the great bishop Jewel, touching upon the subject in a sermon before queen Elizabeth, could "pray God they might never practise farther than upon the subject," must needs expose the author to animadversions and censure; and, accordingly, a foreign divine informs us, though Wood says nothing of it, that his book was actually burnt. We know, however, that it was opposed, and, as it should seem, by great authority too: for, James I, in the preface to his "*Demonologie*," printed first at Edinburgh 1597, and afterwards at London 1603, observes, that he "wrote that book chiefly against the damnable opinions of Wierus and Scot; the latter of whom is not ashamed," the king says, "in public print to deny, that there can be such a thing as witchcraft, and so maintains the old error of the Sadducees in the denying of spirits." Dr. John Raynolds, in his "*Praelectiones upon the Apocrypha*," animadvert on several passages in Scot's "*Discovery*;" Dr. Meric Casaubon treats him as an illiterate person; and Mr. Joseph Glanvil, whom for his excellent sense in other respects we are sorry to be able to quote on this occasion, affirms, that "Mr. Scot doth little but tell odd tales and silly legends, which he confutes and laughs at, and pretends this to be a confutation of the being of witches and apparitions: in all which his reasonings are trifling and childith; and, when he ventures at philosophy, he is little better than absurd."

This sensible, learned, upright, and pious, man (for we know that he possessed the two first of these qualities, and he is universally allowed to have had also the two last) died in 1599, and was buried among his ancestors in the church at Smecth.

SCOTT (Dr. JOHN), a learned English divine, was son of Mr. Thomas Scott, a substantial grafter; and was born in the parish of Chepingham, in Wiltshire, in 1638. He served as an apprentice in London, much against his will, for about three years; but, his humour inclining him strongly to learning, he quitted his trade, and went to Oxford. He was admitted of New Inn a commoner in 1657, and made a great progress in logic and philosophy; but left the university without taking a degree, and, getting into orders, at last became minister of St. Thomas's in Southwark. In 1677, he was made rector of St. Peter Le Poor in London; and was collated to a prebend in St. Paul's cathedral in 1684. In 1685, he accumulated the degrees of bachelor and doctor in divinity, having before taken no degree in arts or any other faculty. In 1691, he succeeded Sharp, afterwards abp. of York, in the rectory of St. Giles in the fields; and the same year was made canon

canon of Windfor. Wood says, that "he might soon have been a bishop, had not some scruples hindered him;" and Hickes has told us, what those scruples were: "He refused," says he, "the bishopric of Chester, because he could not take the oath of homage; and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windfor, because they were all places of deprived men." He died in 1694, and was buried in St. Giles's church; his funeral-sermon was preached by Dr. Ilham, and afterwards printed in 1695. In this sermon we are told, that he had many virtues in him of no ordinary growth: piety towards God; kindness, friendship, affability, sincerity, towards men; zeal and constancy in the discharge of the pastoral office; and, in a word, all those graces and virtues which make the good Christian and the good man. When Popery was encroaching under Charles II. and James II. he was one of those champions who opposed it with great warmth and courage: in the dedication of a sermon, preached at Guildhall chapel, Nov. 5, 1703, to Sir William Hooker, lord-mayor of London, he declares, that "Domitian and Dioclesian were but puny persecutors and bunglers in cruelty, compared with the infallible cut-throats of the apostolical chair."

This divine wrote an excellent work, called "The Christian Life;" which has been often printed, and much read. The first part was published, 1681, in 8vo, with this title: "The Christian Life, from its beginning to its consummation in glory, together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer, fitted to the several states of Christians:" in 1685, another part, "wherein the fundamental principles of Christian duty are assigned, explained, and proved;" in 1686, another part, "wherein the doctrine of our Saviour's mediation is explained and proved. To these volumes of the "Christian Life" the pious author intended a continuation and perfection, had not long infirmity, and afterwards death, prevented him.

He published two pieces against the Papists: 1. "Examination of Bellarmine's eighth note concerning sanctity of doctrine." 2. "The texts examined, which Papists cite out of the Bible concerning prayer in an unknown tongue." Both these pieces were printed together Oct. 1688, king James still sitting upon the throne.—He wrote also "Certain Cases of Conscience resolved, concerning the lawfulness of joining with forms of prayer in public worship, 1683," in two parts; which were both reprinted, and inserted in the 2d vol. of a work, intituled, "A Collection of Cases and other Discourses lately

lately written to recover Dissenters to the Communion of the Church of England, 1685." 4to

He published lastly, at different times, twelve "Sermons," preached upon public and particular occasions; which we suppose may have been collected and printed together.

SCOTT (DANIEL), a very learned and critical author, was the son of an eminent merchant in London. He was intended for the ministry, and fully answered the expectations of his friends in his application to the sacred studies. He received his education at Tewksbury in Gloucestershire, and at Utrecht, where he took his degrees of LL. D. but his excessive modesty prevented him from entering on the ministry; at least, it does not appear that he ever was of the established church of England. His application to study was so intense, that it soon broke his health, and obliged him to travel, and change his situation. Indeed, his labours were immense, if we but consider their nature. His "Essay towards a Demonstration of the Scripture Trinity," 8vo. 1725, was generally ascribed to the reverend and learned Mr. James Peirce of Exeter, whose sentiments on that point, and his critical skill, were then well known. The first edition of this work was so speedily sold, that the author was much surprized at so unexpected an event, considering how obnoxious it might be supposed to have been to those who are jealous for the established or generally-received formularies upon that point. In 1741, he published "A New version of St. Matthew's Gospel, with critical Notes, and an examination of Dr. Mill's various Readings;" a learned and accurate performance. He likewise published, 1745, an "Appendix to H. Stephens's Greek Lexicon," in two vol. fol. where his amazing diligence, critical skill, and precision, are more fully displayed.

SCOTT (MICHAEL). He was descended from the ancient family of Balwirie, in the county of Fife, where he was born in or near the year 1240; because he fought, a young volunteer, at the battle of Largo, 1260. King Alexander III. conferred on him the honour of knighthood, and employed him in several honourable embassies. Upon the death of that king, by a fall from his horse at Kinghorn, Sir Michael Scot was sent over to Norway, to conduct to Scotland the granddaughter of their unfortunate king; but she died either at sea, or in one of the Orkney Islands. Upon his return home, he was appointed one of the regents of Scotland, and died, much respected, about the year 1291. He is said to have been much addicted to judicial astrology; but the truth is, he had some glimmering knowledge of geometry, which induced the ignorant people to believe that he was connected with the devil.

wil. Some fragments of his writings have been preserved by Dr. M'Kenzie.

SCOTT (DAVID). He was born near Haddington, in East Lothian, 1675, and brought up to the law in Edinburgh; but never made any figure at the bar. Attached to the royal family of Stuart, he refused to take the oaths to the revolution-settlement, which brought him into many difficulties, and sometimes imprisonments. He had no great knowledge of history; but an opinion of his own superior abilities induced him to write that of Scotland, which was published, 1727, in one volume folio. It is a very trifling performance; being little more than a translation of Hector Boethius. He died at Haddington, 1742, aged 67.

SCOTT (JOHN), of Amwell, was one of the people called Quakers, and author of many elegant and entertaining works. His poem, called "Amwell," is a very pleasing performance, and was exceedingly well received. He wrote also many other poems, which were printed, and published in an octavo volume in 1782. Mr. Scott was also author of a "Digest of Laws respecting highways," a very important and useful performance. He had particularly employed his mind upon this subject; and the book will be found to comprehend many judicious and sensible remarks upon the construction and preservation of roads, as well as on the existing laws respecting turnpikes and highways. He was an amiable, active, and public-spirited, character, warm in his attachments, and useful to his neighbourhood. His life has been written with much warmth of friendship by the ingenious Mr. Hoole, whose panegyrics are alike honourable to himself and his friend. Mr. Scott died in 1783.

SCOU GAL (HENRY, A. M.). He was born at Salton in East Lothian, where his father was minister 1650, and educated in the grammar-school of that parish. In 1664, his father was appointed bishop of Aberdeen; and in King's College, in that University, 1669, our author took the degree of master of arts, and was immediately after appointed Professor of moral philosophy. In 1673, his college presented him to the living of Auchterless, about twenty miles from Aberdeen, where, during the space of one year, he discharged the pastoral duty in the most exemplary manner. In 1674, his college made choice of him to be professor of theology, when he was only twenty-four years of age; but such were his abilities and his fidelity, that some of the greatest divines in Scotland were brought up under him. But his labours were not confined to the Divinity-Hall; for he preached frequently in one of the parish-churches, which brought on a consumption; and he died 1678, aged 28. He was a person of a most amiable

ble character, adorned by the most exalted piety; and such was his humility, that all knew his worth but himself. His "Life of God in the Soul of Man, with his nine Sermons," are the most elegant compositions written in Scotland during the last century; and his piety shines so conspicuous in every page, that as a divine he is admired by Protestants of every denomination.

SCRIVERIUS (Petrus), born at Harlem, was a considerable philologist and poet. He read upon the law at Leyden in his younger time, and died in 1653, being 73 years of age. His works are: "*Antiq. Batavicarum Tabularium.*" "*Batavia illustrata.*" "*Bataviæ comitumq. omnium Historia.*" "*Miscellanea Philologica.*" "*Carmina Latina & Belgica.*" "*Populare Hollandiæ Chronicon.*" "*Collectanea Veterum Tragicorum.*" He likewise corrected the copy of "*Vegetius,*" and enlarged and wrote notes upon Aquilius's "*Chronicon Geldricum;*" not to mention other services to the commonwealth of learning.

SCUDERY (GEORGE DE), a French writer of eminence in his day, was descended from an ancient and noble family of Apt in Provence, and born at Havre-de-Grace in 1603. He spent part of his youth at Apt, and afterwards came and settled at Paris, where he had little to subsist on but what he acquired by a prodigious facility in writing. Poetry was what he exercised himself in at first; and he would have succeeded in it better, if he had not scribbled so much of it. In 1627, he published observations upon the "*Cid*" of Corneille, with a view of making his court to cardinal Richelieu: for, this great man could not be content with being the greatest statesman in the world; he would be a poet, a wit, a bel-esprit, and so became obnoxious to the passions of envy and jealousy, which usually torment that tribe. These urged him to oppose the vast reputation and success of the "*Cid*:" he not only made the French Academy write against it, but directed the manner in which they should do it. He applauded the observations of Scudery, and by his favour and countenance enabled him "to balance," as Voltaire says, "for some time, the reputation of Corneille." Scudery was received a member of the academy in 1650. He had before been made governor of the castle of Notre-Dame de la Garde, near Marseilles. In the mean time, the greatest part of his life was spent in writing; in which, one would think, his chief view was, not to write well, but much. His works consist of dramatic pieces, poems of all kinds, and prose; but they are little read. Voltaire says, "his name is better known than his works." Scudery died at Paris in 1665. The great fecundity of his pen

pen is treated very severely by Boileau, in his second satire :

“ Bienheureux Scuderi, dont la fertile plume

“ Peut tout les mois à peine enfanter un volume !” &c.

SCUDERY (MAGDELEINE DE), sister of George de Scudery, was born at Havre-de-Grace in 1607, and became very eminent for her wit and her writings. She went early to Paris, and made herself amends for the want of that proper education, which the poorness of her father's circumstances had not permitted. Her fine parts gained her admission into all assemblies of the wits, and even the learned caressed and encouraged her. Necessity put her first upon writing; and, as the taste of that age was for romances, she turned her pen that way, and succeeded wonderfully in hitting the public humour. Her books were greedily read, and spread her reputation far and near. The celebrated academy of the Ricovrati at Padua complimented her with a place in their society; and she succeeded the learned Helena Cornaro. Several great personages gave her many marks of their regard by presents, and other honours which they did her. The prince of Paderborn, bishop of Munster, sent her his works and a medal. Christina of Sweden often wrote to her, settled on her a pension, and sent her her picture. Cardinal Mazarin left her an annuity by his will: and Lewis XIV, in 1683, at the solicitation of M. de Maintenon, settled also a good pension upon her, which was punctually paid. This was not all: that pompous and stately monarch honoured her in a very particular manner: he appointed her a special audience to receive her acknowledgments, and made her a great number of very fine compliments. This lady held a correspondence with all the learned as well as with all the wits: and her house at Paris was a kind of little court, where numbers of both kinds used constantly to assemble. She died in 1701, aged 94; and two churches contended fiercely for the honour of possessing her remains, which, it seems, was thought a point of so much consequence, that nothing less than the authority of the cardinal de Noailles, to whom the affair was referred, was sufficient to decide it. She was a very voluminous writer as well as her brother, but of more merit; and it is remarkable of this lady, that she obtained the first prize of eloquence, founded by the academy. There is a good deal of common-place panegyric upon her, in the “*Menagiana*,” which seems to have flowed from the personal regard Menage had for her: but her merits are better settled by Boileau, in the “*Discours*,” prefixed to his dialogue, intituled “*Les Heros de Roman*” Voltaire says, that “*she is now better known by some agreeable verses* which

which she left than by the enormous romances of Clelia and of Cyrus."

SEBA (ALBERT), author of an immense and important work on Natural History, which was published at Amsterdam in 1334, and the following years, in three folio volumes. The explanation of the plates are in Latin and French.

SEBASTIANO, called del Plombo from an office given him by pope Clement VII. in the lead-mines, was an eminent painter at Venice, where he was born in 1485. He was designed by his father for the profession of music, which he practised for some time with reputation; till, following at last the more powerful dictates of nature, he betook himself to painting. He became a disciple of old Giovanni Bellino; continued his studies under Giorgione; and, having attained an excellent manner of colouring, went to Rome. Here he insinuated himself so far into the favour of Michael Angelo, by siding with him and his party against Raphael, that, pleased with the sweetness and beauty of his pencil, Michael immediately furnished him with some of his own designs; and, letting them pass under Sebastian's name, cried him up for the best painter in Rome. And, indeed, so universal was the applause which he gained by his piece of "Lazarus raised from the dead" (the design of which had likewise been given him by Michael Angelo), that nothing but the famous "Transfiguration" of Raphael could eclipse him. He has the name of being the first who invented the art of preparing plaster-wall, for oil-painting, with a composition of pitch, mastic, and quick-lime; but was generally so slow and lazy in his performances, that other hands were often employed in finishing what he had begun. He died in 1547.

SECKENDORF (GUI LOUIS DE), a very learned German, was descended from ancient and noble families; and born at Aurach, a town of Franconia, in 1626. He made good use of a liberal education, and was not only a master of the French, Latin, Greek, and Hebrew, language, but had also some skill in mathematics and the sciences. The great progress he made in his youth coming to the ears of Ernestus the Pious, duke of Saxe-Gotha, this prince sent for him from Cobourg, where he then was, to be educated with his children. He stayed two years at Gotha, and then went in 1642 to Strasburg; but returned to Gotha in 1646, and was made honorary librarian to the duke. Afterwards, in 1651, he was made aulic and ecclesiastical counsellor; and, in 1663, a counsellor of state, first minister, and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeitz, as counsellor of state and chancellor; and was no less regarded by this new master than he had

had been by the duke of Saxe-Gotha. He continued with him till his death, which happened in 1681; and then retired from all business into a state of repose and tranquillity, where he composed a great many works. Nevertheless, in 1691, Frederick III, elector of Brandenburg, drew him again out of his retreat, and made him a counsellor of state and chancellor of the university of Hall. He could not avoid accepting these dignities; but he did not enjoy them long, for he died at Hall Dec. 18, 1692, aged almost 66. He was twice married, but had only one son, who survived him. He was a good linguist; learned in law, history, divinity; and is also said to have been a tolerable painter and engraver. He wrote a great many books; one in particular of most singular use, which was published at Frankfort, 1692, 2 vols. folio, but is usually bound up in one, with this title: "*Commentarius Historicus & Apologeticus de Lutheranism, sive de Reformatione Religionis ductu D. Martini Lutheri in magna Germania, aliisque regionibus, & speciatim in Saxonia, recepta & stabilita, &c.*" This work is very valuable on many accounts, and particularly curious for several singular pieces and extracts that are to be found in it. "He, who would be thoroughly acquainted with the history of this great man," says Bayle, meaning Luther, "need only read Mr. de Seckendorf's large volume: it is, in its kind, one of the best books that hath appeared for a long time."

SECKER (THOMAS), a prelate of very considerable eminence, was born at a small village called Sibthorpe, near Newark, Nottinghamshire, in 1693. His father was a Protestant-dissenter, and, having a small patrimony of his own, followed no profession. He was sent to school first at Chesterfield [A] in Derbyshire, which he left about the year 1708, and went to a dissenting-academy in Yorkshire [B], from which, in about a year's time, he removed to another in Gloucestershire [C]. Here he stayed about three years, and contracted an acquaintance with Mr. Butler, afterwards bishop of Durham. Besides making a considerable progress in classical learning, he applied himself very early to critical and theological

[A] He acquitted himself so well in his classical exercises there, that his master Mr. Brown had been heard to say (clapping his hand upon the head of his pupil), "Secker, if thou would'st but come over to the church, I am sure thou would'st be a bishop." Which expression (whether prophetic or not) was confirmed by the event.—His grace shewed in his life-time a grateful remembrance of his old master, by a benefaction to his son the Rev. Mr. Brown,

a worthy clergyman at Laughton le Morthieu in Yorkshire; who had long struggled under the inconveniences of a numerous family and a narrow income.

[B] At Attercliffe near Sheffield, where the late professor Sanderfon had also part of his education.

[C] At Tewksbury, under the tuition of the father of the late Dr. Ferdinand Warner. Dr. Chandler was here his fellow-student.

subjects, particularly to the controversy betwixt the church of England and the dissenters. About the year 1716, he applied himself to the study of physick. This he pursued in London till 1719, when he went to Paris, and there attended lectures on all the various branches of the medical art, yet never wholly discontinued his application to divinity. Here he first became acquainted with Mr. Martin Benson, afterwards bishop of Gloucester. Foreseeing at this time many obstacles in his way to the practice of physick, and having an unexpected offer made to him by Mr. Edward Talbot (through Mr. Butler) of being provided for by his father, the bishop of Durham, if he chose to take orders in the church of England; he took some months to consider of it. After mature deliberation, he resolved to embrace the proposal; and came over to England in 1720, when he was introduced by Mr. Butler to Mr. Edward Talbot, to whom he was before unknown. To facilitate his obtaining a degree at Oxford, he went in Jan. 1721 to Leyden, where he took the degree of M. D. and published his exercise, a Dissertation "*de Medicina Statica*." He left Leyden after about three months residence, and entered himself a gentleman commoner in Exeter-college, Oxford, and was soon after admitted to the degree of B. A. He was ordained deacon in St. James's church, Westminster, by bishop Talbot, Dec. 23, 1721, and priest in the same church by the same bishop, March 10, 1722; and immediately became his lordship's domestic chaplain. On Feb. 12, 1723-4, he was instituted to the rectory of Houghton le Spring in the county of Durham, and in the same year was admitted to the degree of M. A. In Oct. 1725, he married the sister of his friend Dr. Martin Benson; and, on account of her health principally, he exchanged Houghton for the third prebend in the church of Durham, and the living of Ryton near Newcastle, to both which he was instituted June 3, 1727. His degrees of B. and D. LL. he took at the regular times. In July 1732, he was made chaplain to the king; in May, 1733, he resigned the living of Ryton for that of St. James's Westminster, and on the fifth of July, in the same year, he preached his celebrated sermon before the university of Oxford at the public act. His eminent abilities as a preacher and a divine, and his exemplary discharge of all his parochial duties, quickly recommended him to a more elevated station. He was consecrated bishop of Bristol, Jan. 19, 1734-5, and translated to Oxford May 14, 1737. His incessant labouring in the care of his parish growing rather too great for his health and strength, he accepted, in Dec. 1750, the deanery of St. Paul's, for which he resigned his prebend of Durham and the rectory of St. James's. On the death of abp. Hutton in 1758, the great talents he had displayed, and
the

the high reputation for piety and beneficence which he had acquired in the several stations through which he had passed, plainly pointed him out as a person every way worthy to be raised to the supreme dignity of the church. He was accordingly without his knowledge recommended to the king by the duke of Newcastle for the see of Canterbury, and was confirmed archbishop at Bow-church in April 1758.

His Grace was for many years much afflicted with the gout; but it increased greatly upon him towards the latter part of his life. In the winter of 1767, he felt very troublesome and sometimes violent pains in his shoulder, which were thought to be rheumatic. About the beginning of 1768, they removed from his shoulder to his thigh, and there continued with extreme and almost unremitting severity to his last illness. On Saturday the 30th of July he was seized with a sickness at his stomach as he sat at dinner. In the evening of the next day, as he was turning himself on the couch, he broke his thigh bone. It was immediately set, but it soon appeared that there were no hopes of his recovery; he fell into a slight kind of delirium, in which he lay without any pain till about five o'clock on Wednesday afternoon, when he expired with great tranquillity, in the 75th year of his age. After his death it was found that the thigh bone was quite carious; and that the excruciating pains he long felt, and which he bore with wonderful patience and fortitude, were owing to the gradual corrosion of this bone by some acrimonious humour.

He was buried, pursuant to his own directions, in the passage from the garden-door of his palace to the north-door of the parish-church at Lambeth, and forbade any monument or epitaph to be placed for him any where.

By his will, he appointed Dr. Daniel Burton, and Mrs. Catherine Talbot (daughter of the Rev. Mr. Edward Talbot), his executors; and left thirteen thousand pounds in the three per cent. annuities to Dr. Porteus and Dr. Stinton his chaplains, in trust, to pay the interest thereof to Mrs. Talbot and her daughter during their joint lives, or the life of the survivor; and, after the decease of both those ladies, eleven thousand to be transferred to the following charitable purposes:

	£.	s.	d.
To the society for propagation of the gospel in foreign parts for the general uses of the society	1000	0	0
To the same society towards the establishment of a bishop or bishops in the king's dominions in America	1000	0	0
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	<i>£. s. d.</i>
To the society for promoting Christian know- ledge	500 0 0
To the Irish protestant working schools	500 0 0
To the corporation of the widows and children of the poor clergy	500 0 0
To the society of the stewards of the said charity	200 0 0
To Bromley college in Kent	500 0 0
To the hospitals of the archbishop of Canter- bury, at Croydon, St. John at Canterbury, and St. Nicolas Harbledown, 500 <i>l.</i> each	1500 0 0
To St. George's and London hospitals, and the lying-in-hospital in Brownlow street 500 <i>l.</i> each	1500 0 0
To the Asylum in the parish of Lambeth	400 0 0
To the Magdalen-hospital, the Lock-hospital, the Small-pox and Inoculation-hospital, to each of which his Grace was a subscriber, 300 <i>l.</i> each	900 0 0
To the incurables at St. Luke's hospital	500 0 0
Towards the repairing or rebuilding of houses belonging to poor livings in the diocese of Canterbury	2000 0 0
	<hr/> 11000 0 0

Besides these donations, he left 1000*l.* to be distributed amongst his servants; 200*l.* to such poor persons as he assisted in his life-time; 5000*l.* to the two daughters of his nephew Mr. Frost; 500*l.* to Mrs. Secker, and 200*l.* to Dr. Daniel Burton. After the payment of those and some other smaller legacies, he left his real and the residue of his personal estate to Mr. Thomas Frost of Nottingham. The greatest part of his very noble collection of books he bequeathed to the Archbishop's library at Lambeth, the rest betwixt his two chaplains and two other friends. To the manuscript library in the same palace, he left a large number of very learned and valuable MSS, written by himself on a great variety of subjects, critical and theological. His well-known catechetical lectures, and his MS. sermons, he left to be revised by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were published in 1770. His options he gave to the archbishop of Canterbury, the bishop of London, and the bishop of Winchester for the time being, in trust, to be disposed of by them (as they become vacant) to such persons as they should in their consciences think it would have been most reasonable for him to have given them, had he been living.

living. His grace's person was tall and graceful; his countenance open and benevolent; his conversation, chearful, entertaining, and instructive; his temper even and humane. He was kind and steady to his friends, liberal to his dependants, a generous protector of virtue and learning. He performed all the sacred functions of his calling with a dignity and devotion that affected all who heard him. He was a most laborious and useful parish priest, a vigilant and active bishop, and presided over the church in a manner that did equal honour to his abilities and his heart. He was particularly eminent as a plain, pathetic, practical, preacher; and, well knowing the great ability of so excellent a talent, he was not sparing in the exercise of it, but continued preaching and catechising, whenever his health would permit him, to the latest period of his life. The last sermon he preached was at Stockwell chapel in the parish of Lambeth, to which he had been a very great benefactor, having begun a subscription towards building it with the sum of 500*l.* besides a present of communion-plate, and furniture for the pulpit, reading-desk, and communion-table.

Thus far our account is taken from some memoirs of the archbishop printed earlier than the life by his chaplains, with which they on the whole agree. What follows is from a paper of detached observations by the late Mr. Jones:

“When he was promoted to the see of Oxford, several of the leading men among the Dissenters began to entertain considerable hopes of him, that he would be favourable to their interest, and to the cause of a farther reformation in the established church; but found themselves mistaken in him. Dr. Doddridge, not long after the Bishop's advancement, took an opportunity to congratulate him upon the occasion, and also to express his hopes that, being now in so high a station, he would use his endeavours to bring matters to a greater degree of reconciliation between churchmen and dissenters, to remove obstacles lying in the way towards it, &c. The bishop coolly answered, “Doctor, my sentiments concerning those matters are different from yours.” So the doctor saw there were no farther hopes, and dropped the application. It was said he was always, after his advancement to his high dignity, more shy towards the Dissenters than he had been formerly. When he was exalted to Canterbury, he formed several designs for the service of the established church, and the security or restoration of its rules and orders, taking all opportunities to convince the world that he was firm and steady to her interests, and a staunch convert from the principles of his education. He intended to insist on a strict observation of the clerical habit (which was generally too much neglected), but found

by degrees that the attempt was become in a manner impracticable, after such long dispute and disregard of order. Some, who respected him, thought he went rather too far in discovering his dislike to his old friends, and his opposition to that non-conformity in which he had been first nurtured. But the case is often so in such transitions from one persuasion to another. He was highly respected on many accounts in his diocese of Canterbury, where he was a ready and generous contributor towards several pious and charitable designs, as is well known and remembered in those parts; and few comparatively there seem to be apprised of any disrespect paid to his memory in other places. He was generally considered there as a great and good man, and a true friend to the interest of church and state; very careful of the concerns of his church, and the good behaviour of his clergy; and in some instances particularly inquisitive into their conduct and morals. It was commonly said he had two paper-books, one called the *black*, the other the *white* book; in which he entered down such notices as he received concerning the different characters of each, as they happened to suit the design of either book. Those whose character he found to be bad, he resolved never to promote, nor did, paying no regard to any solicitations made in their behalf: and one or more, being men of ill-report, and highly unworthy of their office, he had intended to have prosecuted, and to have put them under church-censures; which, it seems, they had long and greatly deserved, being indeed a scandal to their profession. He encouraged young clergymen of good character for fidelity in their calling. When a near relation of his, a clergyman in Northamptonshire, who had collected a good library, died, leaving it to the archbishop's disposal, he appointed archbishop Head, with one or two more, men of judgement and probity, to divide that library into three parts, and bestow them upon three studious and regular clergymen, for their encouragement and farther proficiency in useful knowledge and literature; the books were very useful ones, and of considerable value. He required all clergymen, who were possessed of a benefice of the value of 100*l.* per ann. clear, to perform divine offices in their respective churches twice every Sunday (viz. morning and afternoon), not allowing any such to serve also a curacy; and such as had a living of 150*l.* a year, or above, he required to preach once in their church, and read prayers twice, every Sunday: he expected also the regular observation of holidays happening on a week-day. He was averse to persecution, and declared so in particular with regard to the Methodists: some of whom thought he favoured their principles and tenets. Accordingly, when his "Catechetical Lec-
tures"

tures" were published after his death, they greedily bought them up, but were disappointed, though in some things they approved of him.

SECUNDUS (JOHN), a celebrated modern Latin poet of Holland, was born at the Hague in 1511, and died at Utrecht in 1536. Though he lived only five-and-twenty years, he left abundance of Latin poems: three books of "Elegies;" one of "Epigrams;" two of "Epistles;" one of "Odes;" one of "Sylvæ," or miscellaneous pieces; one of "Funeral Inscriptions;" besides some very gay, but very elegant, poems, called "Basia." In all these various productions, there is great fertility of invention, great ease, delicacy, and wit. Secundus also cultivated painting and engraving, but did not live to excel in these.

SECURIS (JOHN), a native of Wiltshire, and a diligent scholar of New-college, Oxford, in the reign of Edward VI. He visited Paris, where he applied himself to astronomical and medical studies; the latter under the celebrated professor Silvius. After his return he settled at Salisbury, and was in great esteem in his day for his skill in the practice of physic. It appears by his "Prognosticons", a kind of almanacs, that he was living in 1580. A. Wood mentions his seeing two of these medical and astronomical predictions, to one of which, 1580, was joined "A Compendium, or brief Instructions how to keep a moderate Diet." England in his time was pestered with empirics, who perhaps knew as much as the regular physicians, if we consider what idle nonsense made the principal part of the medical education of that time.

SEDLEY (Sir CHARLES), an English poet and great wit, was the son of Sir John Sedley, of Aylesford in Kent, by a daughter of Sir Henry Savile, and was born about 1639. At seventeen, he became a fellow-commoner of Wadham-college in Oxford; but, taking no degree, retired to his own country, without either travelling or going to the inns of court. As soon as the restoration was effected, he came to London, in order to join the general jubilee; and then commenced wit, courtier, poet, and gallant. He was so much admired and applauded, that he began to be a kind of oracle among the poets; and no performance was approved or condemned, till Sir Charles Sedley had given judgement. This made king Charles jestingly say to him, that Nature had given him a patent to be Apollo's viceroy; and lord Rochester bears testimony to the same, when he puts him foremost among the judges of poetry:

"I loath the rabble, 'tis enough for me,

"If Sedley, Shadwell, Shepherd, Wicherley,

- “ Godolphin, Butler, Buckhurst, Buckingham,
 “ And some few more, whom I omit to name,
 “ Approve my sence: I count their censure fame.”

While he thus grew in reputation for wit, and in favour with the king, he grew poor and debauched: his estate was impaired, and his morals much corrupted; as may be collected from the following story related by Wood. June 1663, Sir Charles Sedley, Lord Buckhurst, Sir Thomas Ogle, and others, were at a cook's-house in Bow-street, Covent-Garden; where, inflaming themselves with liquor, they went out into a balcony, and excrementized in the street, as Wood expresses it. When this was done, Sedley stripped himself naked, and preached to the people in a very profane and scandalous manner. Upon this a riot was raised, and the mob grew very clamorous: they insisted upon having the door opened, but were opposed; yet were not quieted, till they had driven the preacher and his company from the balcony, and broke all the windows of the house. This frolic being soon spread abroad, especially by the fanatical party, and justly giving offence to all parties, they were summoned to appear in Westminster-hall; where, being indicted for a riot before Sir Robert Hyde, they were all severely fined; Sir Charles 500*l*. He observed, that he was the first man who ever paid for shitting: upon which Sir Robert asked him, whether he had read the book called, “*The Complete Gentleman*;” and Sir Charles answered, that “he had read more books than his lordship.” The day for payment being appointed Sir Charles desired Mr. Henry Killigrew and another gentleman, to apply to the king to get it off; which they undertook to do; but, instead of getting it off, begged it for themselves, and had it paid to a farthing.

After this affair, his mind took a more serious turn; and he began to apply himself to politics. He had been chosen, says Wood, to serve for Romney in Kent, in that long parliament which began May 8, 1661, and continued to sit for several parliaments after. He was extremely active for the Revolution, which was thought the more extraordinary, as he had received favours from James II. That prince had an amour with a daughter of Sir Charles, who was not very handsome, James being remarkable for not fixing upon beauties; and had created her countess of Dorchester. This honour, far from pleasing, shocked Sir Charles; for, as great a libertine as he had been himself, he could not bear his daughter's dishonour, which he considered as made more conspicuous by this exaltation. He therefore conceived an hatred to James; and being asked one day, why he appeared so

so warm for the Revolution, he is said to have answered, "From a principle of gratitude; for, since his majesty has made my daughter a countess, it is fit I should do all I can to make his daughter a queen." He lived to the beginning of queen Anne's reign.

His works were printed in 2 vols 8vo, 1719; and consist of plays, translations, songs, prologues, epilogues, and little occasional pieces. However amorously tender and delicate his poems, yet they have not much strength; nor do they afford great marks of genius. The softness of his verses is characterised by the duke of Buckingham, who calls them "Sedley's Witchcraft;" and the art of insinuating loose principles in clean and decent language is thus ascribed to him by the earl of Rochester:

"Sedley has that prevailing, gentle art,
 "That can with a resistless charm impart
 "The loosest wishes to the chastest heart;
 "Raise such a conflict, kindle such a fire,
 "Betwixt declining virtue and desire,
 "'Till the poor vanquish'd maid dissolves away
 "In dreams all night, in sighs and tears all day."

SEDULIUS (CÆLIUS, or CÆCILIUS), a priest and poet of the fifth century; wrote an heroic poem, called, "Opus Paschale." This is divided into five books. The first begins with the creation of the world, and comprehends the more remarkable passages of the Old Testament. The next three describe the life of Jesus Christ. This performance has been highly commended by Cassiodorus, Gregorius Turriensis, and others. Sedulius afterwards turned this poem into prose. The poem was printed by Aldus Manutius in 1502. It contains some good verses, but does not indicate any extraordinary talents.

SEED (JEREMIAH), an English divine, was born at Clifton, near Penrith, in Cumberland, of which place his father was rector. He had his school-education at Lowther, and his academical at Queen's college, in Oxford. Of this society he was chosen fellow in 1732. The greatest part of his life was spent at Twickenham, where he was assistant or curate to Dr. Waterland. In 1741, he was presented by his college to the living of Enham in Hampshire, at which place he died in 1747, without ever having obtained any higher preferment, which he amply deserved. He was exemplary in his morals, orthodox in his opinions, had an able head, and a most amiable heart. A late romantic writer against the Athanasian doctrines, whose testimony we chuse to give, as it is truth extorted from an adversary, speaks of him in the follow-

ing terms: "Notwithstanding this gentleman's being a contender for the Trinity, yet he was a benevolent man, an upright Christian, and a beautiful writer; exclusive of his zeal for the Trinity, he was in every thing else an excellent clergyman, and an admirable scholar. I knew him well, and on account of his amiable qualities very highly honour his memory; though no two ever differed more in religious sentiments." He published in his life-time, "Discourses on several important Subjects," 2 vols. 8vo; and his "Posthumous Works, consisting of Sermons, Letters, Essays, &c." in 2 vols. 8vo, were published from his original manuscripts by Jos. Hall, M. A. fellow of Queen's college, Oxford, 1750. They are all very ingenious, and full of good matter, but abound too much in antithesis and point.

SEGRAIS (JOHN RENAUD DE), a French poet, was born at Caen in 1624, and made his first studies in the college of the Jesuits there. As he grew up, he applied himself to French poetry, and continued to cultivate it to the end of his life. It was far from proving unfruitful to him; for it enabled him to rescue himself, four brothers, and two sisters, from the unhappy circumstances in which the extravagance of a father had left them. He was not more than twenty, when the count de Frisque, being removed from court, retired to Caen; and there was so charmed with Segrais, who had already given public specimens of a fine genius, that upon his recall he carried him back with him, and introduced him to Mad. de Montpensier, who took him under her protection as her gentleman in ordinary. He continued with this princess a great many years, and then was obliged to quit her service, for opposing her marriage with Count de Lauzun. He immediately found a new patroness in Mad. de la Fayette, who admitted him into her house, and assigned him apartments. He lived seven years with this generous lady, and then retired to his own country, with a resolution to spend the rest of his days in solitude; and there married a rich heiress, about 1679. There is a passage in the "Segraisiana," from which we learn, that Mad. de Maintenon would have had him to court, and have put him in some place about the duke of Maine: but, as we are there told, he reflected within himself, that his life was too far advanced to encourage new hopes, that he had what was very sufficient to maintain him *in otio cum dignitate*; and these reflections, together with that *f. studium* which wise men soon conceive of a public and especially a court life, determined him to reject all offers, and to continue where he was. He was admitted of the French academy in 1662; and he now gave a stable form to that of Caen. He died at this place, of a dropfy, in 1701. He was very deaf in the last years

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of his life. He was much sought after for the sake of his conversation, which was always witty, solid, and learned: his converse with the court and the polite world had furnished him with a multitude of curious anecdotes, which he had a very agreeable way of relating. A great number of these are to be found in the "*Sagraisiana*;" which was published many years after his death, with a preface by Mr. de la Monnoye: the best edition of it is that of Amsterdam, 1723, 12mo.

The prose writings of Segrain, though for the most part frivolous enough, yet have great merit as to their style, which may be considered as a standard. Of this kind are his "*Nouvelles Françaises*," and the romances called "*La Princesse de Cleves & Zayde*." Mad. de la Fayette is supposed to have been a partner with him in the romances, the latter of which has been often printed, with Mr. Huet's "*Origine des Romains*" prefixed. This piece was written on purpose for it, and is, says Voltaire, a work of great use. But it is principally for his poems that Segrain was so distinguished in his day; and these consist of "*Diverses Poésies*," printed at Paris in 1658, 4to; "*Athis*," a pastoral; and a translation of Virgil's *Georgics* and *Æneid*. "His '*Eclogues*,' and his '*Translation of Virgil*,' were esteemed," says Voltaire; but now they are not read. It is remarkable, that Brebœuf's '*Pharsalia*' is still read, while Segrain's '*Æneid*' is entirely neglected; nevertheless, Boileau praises Segrain, and depreciates Brebœuf.—Mademoiselle called Segrain 'a sort of a wit;' but he was indeed a very great wit, and a man of real learning."

SELDEN (JOHN), an English gentleman of most extensive knowledge and prodigious learning, was descended from a good family, and born at Salvinton, in Sussex, in 1584. He was educated at the free-school in Chichester; and, at sixteen, sent to Hart-Hall in Oxford, where he continued about three years. Then he entered himself of Clifford's inn, London, in order to study the law; and about two years after removed to the Inner Temple, where he soon acquired a great reputation by his learning. His first friendships were with Sir Robert Cotton, Sir Henry Spelman, Camden, and Usher, all of them learned in antiquities; which was also Selden's favourite object. In 1610, he began to distinguish himself by publications in this way, and put out two pieces that year; "*Jani Anglorum facies altera*;" and "*Duella*," or "*The Original of single combat*." In 1612, he published notes and illustrations on the first eighteen songs in Drayton's "*Poly-Olbion*;" and the year after wrote verses in Greek, Latin, and English, upon Browne's "*Britannia's Pastorals*;" which, with divers poems

poems prefixed to the works of other authors, occasioned Sir John Suckling to give him a place in his "Session of the Poets." In 1614 came out his "Titles of Honour," a work much esteemed at home and abroad; and which, "as to what concerns our nobility and gentry," says a certain writer, all will allow ought first to be perused, for the gaining a general notion of the distinction from an emperor down to a country gentleman." In 1616, he published "*Notes on Fortescue de legibus Angliæ*;" and, in 1617, "*De Duis Syris Syntagmata Duo*," which was reprinted at Leyden 1629, 8vo, by Ludovicus de Dieu, after it had been revised and enlarged by Selden himself.

Selden was not above three and thirty; yet had shewn himself a great philologist, antiquary, herald, and linguist: and his name was so wonderfully advanced, not only at home, but in foreign countries, that he was actually then become, what he was afterwards usually styled, the great dictator of learning to the English nation. In 1618, his "*History of Tithes*" was printed in 4to; in the preface to which he reproaches the clergy with ignorance and laziness; with having nothing to keep up their credit, but beard, title, and habit; their studies not reaching farther than the Breviary, the Posills, and Polyanthea: in the work itself he endeavours to shew, that tithes are not due under Christianity by divine right, though he allows the clergy's title to them by the laws of the land. This book gave great offence to the clergy, and was animadverted on by several writers; by Montague, afterwards bishop of Norwich, in particular. The author was also called, not indeed before the high commission court, as hath been represented, but before some lords of the high commission, and also of the privy council, and obliged to make a submission; which he did most willingly, for publishing a book, which against his intention had given offence, yet without recanting any thing contained in it, which he never did.

In 1621, king James, being displeased with the parliament, and having imprisoned several members, whom he suspected of opposing his measures, ordered Selden likewise to be committed to the custody of the sheriff of London: for, though he was not then a member of the house of commons, yet he had been sent for and consulted by them, and had given his opinion very strongly in favour of their privileges, in opposition to the court. However, by the interest of Andrews, bishop of Winchester, he with the other gentlemen was set at liberty in five weeks. He then returned to his studies, and wrote and published learned works as usual. In 1623, he was chosen a burgess for Lancaster; but, amidst all the divisions with which the nation was then agitated, kept himself perfectly

perfectly neuter. In 1625, he was chosen again for Great Bedwin, in Wiltshire: in this first parliament of king Charles, he declared himself warmly against the duke of Buckingham; and, when that nobleman was impeached in 1626, was one of the managers of the articles against him. He opposed the court-party the three following years with great vigour in many speeches. The king, having dissolved the parliament in 1629, ordered several members of the house of commons to be brought before the King's-Bench bar, and to be committed to the Tower. Selden, being one of this number, insisted upon the benefit of the laws, and refused to make any submission to the court; upon which he was sent to the King's-Bench prison. He was released the latter end of the year, though it does not appear how; only, that the parliament in 1646 ordered him 5000*l.* for the losses he had sustained on that occasion. In 1630, he was again committed to custody, with the earls of Bedford and Clare, Sir Robert Cotton, and Mr. St. John, being accused of having dispersed a libel, intitled, "A Proposition for his Majesty's service, to bridle the impertinency of Parliaments;" but it was proved, that Sir Robert Dudley, then living in the duke of Tuscany's dominions, was the author. All these various imprisonments and tumults gave no interruption to his studies; but he proceeded, in his old way, to write and publish books.

King James had ordered him to make collections, proper to shew the right of the crown of England to the dominion of the sea; and he had engaged in the work; but, upon the affront he had received by his imprisonment, he laid it aside. However, in 1634, a dispute arising between the English and Dutch concerning the herring-fishery upon the British coast, and Grotius having before published, in 1602, his "*Mare Liberum*" in favour of the latter, Selden was prevailed upon by abp. Laud, who, though he did not love his principles in church and state affairs, yet could not help revering him for his learning and manners, to draw up his "*Mare Clausum*;" and it was accordingly published in 1636. This book recommended him highly to the favour of the court, and he might have had any thing he would; but his attachment to his books, together with his great love of ease, made him indifferent, if not averse, to posts and preferment. In 1640 he published "*De Jure Naturali & Gentium juxta disciplinam Hebræorum*," folio. Puffendorff applauds this work highly; but his translator Barbeyrac observes, with regard to it, that "besides the extreme disorder and obscurity, which are justly to be censured in his manner of writing, he does not derive his principles of nature from the pure light of reason, but merely from the seven precepts given to Noah;—and frequently

quently contents himself with citing "the decisions of the Rabbins, without giving himself the trouble to examine whether they be just or not." Le Clerc says, that in this book Selden "has only copied the Rabbins, and scarcely ever reasons at all. His rabbinical principles are founded upon an uncertain Jewish tradition, namely, that God gave to Noah seven precepts, to be observed by all mankind; which, if it should be denied, the Jews would find a difficulty to prove: besides, his ideas are very imperfect and embarrassed." There is certainly some foundation for this; and what is here said of this particular work may be more or less applied to all he wrote. He had a vast memory and prodigious learning; and these had oftentimes the same effect on him, as they have always on men of lower abilities, such as Dodwell for instance; that is, they checked and impeded the use of his reasoning faculty, perplexed and embarrassed his ideas, and crowded his writings with citations and authorities, to supply the place of sense and argument.

The same year, 1640, he was chosen member of parliament for the university of Oxford; and, though he was against the court, yet in 1642 the king had thoughts of taking the seal from the Lord keeper Littleton, and giving it to him. Clarendon tells us, that the Lord Falkland and himself, to whom his majesty referred the consideration of that affair, "did not doubt of Mr. Selden's affection to the king; but, withal they knew him so well, that they concluded he would absolutely refuse the place, if it were offered to him. He was in years, and of a tender constitution: he had for many years enjoyed his ease, which he loved; was rich, and would not have made a journey to York, or have lain out of his own bed, for any preferment, which he had never affected." In 1643, he was appointed one of the lay-members to sit in the assembly of divines at Westminster, in which he frequently perplexed those divines with his vast learning; and, as Whitelocke relates, "sometimes when they had cited a text of scripture to prove their assertion, he would tell them, 'perhaps in your little pocket-bibles with gilt leaves,' which they would often pull out and read, 'the translation may be thus;' but the Greek and the Hebrew signify thus and thus; and so would totally silence them."

About this time he took the covenant; and the same year, 1643, was by the parliament appointed keeper of the records in the Tower. In 1644, he was elected one of the twelve commissioners of the admiralty; and the same year was nominated to the mastership of Trinity-college in Cambridge, which he did not think proper to accept. About this time he did great services to the university of Oxford, as appears from several letters written to him by that university, which

are printed : and indeed he never meant to disserve or do mischief to any person or party, his only view in continuing with the parliament, being to keep himself out of harm's way, and to enjoy as much ease as he could in very uneasy and troublesome times. He never concurred in any violent measures, but often opposed, and always discountenanced them. Upon the publication of the *Εικων Βασιλικη*, Cromwell employed all his interest to engage him to write an answer to that book ; but he absolutely refused. In 1654, his health began to decline ; and he died Nov. 30 that year. He died in White-Friars, at the house of Elizabeth countess of Kent, with whom he had lived some years in such intimacy, that they were reported to be as man and wife ; and Dr. Wilkins supposes, that the wealth, which he left at his death, was chiefly owing to the generosity of that countess : but there is no good reason for either of the surmises. He was buried in the Temple-church, where a monument was erected to him ; and abp. Usher preached his funeral sermon. He left a most valuable and curious library to his executors, Matthew Hale, John Vaughan, and Rowland Jews, esqs. which they generously would have bestowed on the society of the Inner Temple, if a proper place should be provided to receive it : but, this being neglected, they gave it to the university of Oxford.

Selden was immensely learned, and skilled in the Hebrew and Oriental languages beyond any man : Grotius styles him " the glory of the English nation." He was knowing in all laws, human and divine, yet did not greatly trouble himself with the practice of law : he seldom or never appeared at the bar, but sometimes gave counsel in his chamber. " His mind also," says Whitelocke, " was as great as his learning ; he was as hospitable and generous as any man, and as good company to those he liked." Wilkins relates, that he was a man of uncommon gravity and greatness of soul, averse to flattery, liberal to scholars, charitable to the poor ; and that, though he had a great latitude in his principles with regard to ecclesiastical power, yet he had a sincere regard for the Church of England. Mr. Richard Baxter remarks, that " he was a resolute serious christian, a great adversary, particularly, to Hobbes's errors ; and that Sir Matthew Hale affirmed, how he had seen Selden openly oppose Hobbes so earnestly, as either to depart from him, or drive him out of the room : " which shews, that, as Selden had great knowledge, so he had also some portion of zeal. But the noblest testimony in his favour is that of his intimate friend the earl of Clarendon, who thus describes him in all parts of his character : " Mr. Selden was a person," says he, " whom no character can flatter, or trans-

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mit in any expressions equal to his merit and virtue. He was of such stupendous learning in all kinds and in all languages, as may appear from his excellent and transcendent writings, that a man would have thought he had been entirely conversant among books, and had never spent an hour but in reading or writing; yet his humanity, courtesy, and affability, was such, that he would have been thought to have been bred in the best courts, but that his good-nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His style in all his writings seems harsh, and sometimes obscure; which is not wholly to be imputed to the abstruse subjects of which he commonly treated, out of the paths trod by other men, but to a little undervaluing the beauty of a style, and too much propensity to the language of antiquity: but in his conversation he was the most clear discourser, and had the best faculty in making hard things easy, and present to the understanding, of any man that hath been known. Mr. Hyde was wont to say, that he valued himself upon nothing more than upon having had Mr. Selden's acquaintance, from the time he was very young; and held it with great delight as long as they were suffered to continue together in London: and he was very much troubled always when he heard him blamed, censured, and reproached for staying in London, and in the parliament, after they were in rebellion, and in the worst times, which his age obliged him to do; and how wicked soever the actions were, which were every day done, he was confident he had not given his consent to them, but would have hindered them if he could with his own safety, to which he was always enough indulgent. If he had some infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellences in the other scale."

His works were collected by Dr. David Wilkins, and printed at London in 3 vols. folio, but generally bound in six, 1726. The two first contain his Latin works; and the third, his English. The editor has prefixed a long life of the author, and added several pieces never before published; particularly letters, poems, &c.

SEMIRAMIS, a famous queen of the Assyrians, succeeded her husband Ninus during the minority of her son Nynias. We cannot much depend upon the report of some historians, who represent her as an abandoned woman. According to the best authorities, she made such magnificent improvements about Babylon, that she is said by some to have built it. Not contented with the dominions left her by Ninus, she conquered Ethiopia; and, returning from thence, prepared for an expedition into India, and appointed the general meeting of
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her forces at Bactria, from whence, advancing to the Indus, she defeated the king of India, who disputed her passage, and pursued him into the heart of his own country. He drew her designedly into an ambush, and then turning gave her battle, and by the number of his elephants overcame her, wounded her in two places, and made a prodigious slaughter of her men. He pursued her back to the Indus, which she crossed, with the loss of a vast number of her troops; and, breaking down the bridge she came over, put a stop to the enemy's career. After exchanging prisoners at Bactria, she returned home, with hardly a third of her army, which, if we believe Ctesias, consisted of 300,000 foot, 5000 horse, besides camels and armed chariots. At her return, finding her son engaged in a conspiracy against her, she resigned the government and retired.

The story of her getting the kingdom by betraying her husband, her personating her own son Ninyas, and her criminal passion for him, are rejected by Rollin as fabulous stories.

SENECA (LUCIUS ANNÆUS), a Stoic philosopher, was born at Corduba in Spain, about the beginning of the Christian æra, of an equestrian family, which had probably been transplanted thither in a colony from Rome. He was the second son of Marcus Annæus Seneca, commonly called the rhetorician, whose remains are printed under the title of "*Suaſoriæ & Controverſiæ, cum Declamationum Excerptis*;" and his youngest brother Annæus Mela (for there were three of them) was memorable for being the father of the poet Lucan. He was removed to Rome, together with his father and the rest of his family, while he was yet in his infancy; and so very small, that, as he himself tells us, he was carried thither in the arms of his aunt: "*materteræ manibus in urbem perlatus sum*." There he was educated in the most liberal manner, and under the best masters. He learned his eloquence from his father; but his genius rather leading him to philosophy, he put himself under the stoics Attalus, Sotion, and Papirius Fabianus; men famous in their way, and of whom he has made honourable mention in his writings. It is probable too, that he travelled when he was young, since we find him in several parts of his works, particularly in his "*Quæstiones Naturales*," making very exact and curious observations on Egypt and the Nile. But this, though entirely agreeable to his own humour, did not at all correspond with that scheme or plan of life which his father had drawn out for him; who therefore forced him to the bar, and put him upon soliciting for public employments; so that he afterwards

became

became *questor*, *prætor*, and, as *Lipſius* will have it, *eventi* *conſul*.

In the firſt year of *Claudius*, when *Julia*, the daughter of *Germanicus*, was accuſed of adultery by *Meſſalina*, and baniſhed, *Seneca* was baniſhed too, being charged as one of the adulterers. *Corſica* was the ſeat of his exile, where he lived eight years; happy, as he tells us, in the miſt of thoſe things which uſually make other people miſerable; “*inter eas res beatus, quæ ſolent miſeros facere*,” and where he wrote his books “*Of Conſolation*,” addreſſed to his mother *Helvia*, and to his friend *Polybius*. When *Agrippina* was married to *Claudius*, as ſhe was upon the death of *Meſſalina*, ſhe prevailed with the Emperor to recall *Seneca* from baniſhment; and afterwards procured him to be tutor to her ſon *Nero*, whom ſhe deſigned for the empire. By the bounty and generoſity of his royal pupil, he acquired that prodigious wealth which rendered him in a manner equal to kings. His houſes and walks were the moſt magnificent in *Rome*. His villas were innumerable: and he had immense ſums of money placed out at intereſt in almoſt every part of the world. The hiſtorian *Dio* reports him to have had 250,000*l.* at intereſt in *Britain* alone; and reckons his calling it in all at a ſum as one of the cauſes of a war with that nation.

All this wealth, however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and diſpoſition of *Seneca*. He continued abſtemious, exact in his manners, and, above all, free from the vices ſo commonly prevalent in ſuch places, flattery and ambition. “*I had rather*,” ſaid he to *Nero*, “*offend you by ſpeaking the truth, than pleaſe you by lying and flattery—maluerim veris offendere, quam placere adulando.*” How well he acquitted himſelf in quality of preceptor to his prince, may be known from the five firſt years of *Nero*’s reign, which have always been conſidered as a perfect pattern of good government; and, if that emperor had but been as obſervant of his maſter through the whole courſe of it as he was at the beginning, he would have been the delight, and not, as he afterwards proved, the curſe and deteſtation of mankind. But when *Poppæa* and *Tigellinus* had got the command of his humour, and hurried him into the moſt extravagant and abominable vices, he ſoon grew weary of his maſter, whoſe life muſt indeed have been a conſtant rebuke to him. *Seneca*, perceiving that his favour declined at court, and that he had many accuſers about the Prince, who were perpetually whiſpering in his ears his great riches, his magnificent houſes, and fine gardens, and what a favourite through their means he was grown with the people, made an offer of them all to *Nero*.

Nero. Nero refused to accept them ; which, however, did not hinder Seneca from changing his way of life ; for, as Tacitus relates, he “ kept no more levees, declined the usual civilities which had been paid to him, and, under a pretence of indisposition or engagement, avoided as much as possible to appear in public.”

Nero in the mean time, who, as it is supposed, had dispatched Burrhus by poison, could not be easy till he had rid himself of Seneca also : for, Burrhus and Seneca were to Nero what Agrippa and Mæcenas had been to Augustus ; the one the manager of his military concerns, the other of his civil. Accordingly he attempted, by means of Cleonicus, a freedman of Seneca, to take him off by poison ; but, this not succeeding, he ordered him to be put to death, upon an information, that he was conscious of Piso’s conspiracy against his person ; not that he had any real proofs of Seneca’s being at all concerned in this plot, but only that he was glad to lay hold of any pretence for destroying him. He left Seneca, however, at liberty to chuse his manner of dying, who caused his veins to be opened immediately ; his friends standing round him, whose tears he endeavoured to stop, sometimes by gently admonishing, sometimes by sharply rebuking them. His wife Paulina, who was very young in comparison of himself, had yet the resolution and affection to bear him company, and thereupon ordered her veins to be opened at the same time ; but, as Nero had no particular spite against her, and was not willing to make his cruelty more odious and insupportable than there seemed occasion for, he gave orders to have her death prevented : upon which her wounds were bound up, and the blood stopped, just time enough to save her ; though, as Tacitus says, she looked so miserably pale and wan all her life after, that it was easy to read the loss of her blood and spirits in her countenance. In the mean time, Seneca, finding his death slow and lingering, desired Statius Annæus, his physician, to give him a dose of poison, which had been prepared some time before, in case it should be wanted ; but, this not having its usual effect, he was carried to a hot bath, where he was at length stifled with the steams. He died, as Lipsius conjectures, in his 63d or 64th year, and in the 10th or 11th of Nero. There was a rumour, that Subrius Flavius, in a private conversation with the centurions, had resolved, and not without Seneca’s knowledge of it, that, when Nero should have been slain by Piso, Piso himself should be killed too, and the empire delivered up to Seneca : but what foundation there is for it, is not said.

The works of Seneca are so well known by the several editions which have been published, that we need not be parti-

cular in an account of them. Some have imagined, that he was a Christian, and that he held a correspondence with St. Paul by letters. He must have heard of Christ and his doctrine and his curiosity might lead him to make some enquiry about them; but, as for the letters published under the names of the Philosopher and Apostle, they have long been declared spurious by the critics, and perfectly unworthy of either of them. To know whether Seneca was a Christian, or not, we need only observe a circumstance, which Tacitus relates of him, at the time of his death, viz. "that, when he entered the bath, he took of the water and sprinkled those about him, saying, that he offered those libations to Jupiter his deliverer—*libare se liquorem illum Jovi Liberatori*"

It was to the labours of Justus Lipsius, that the public were indebted for the first good edition of the works of Seneca the philosopher; which were twice handsomely printed in folio, and afterwards with the works of Seneca the rhetorician, and notes by John Frederic Gronovius, at Amsterdam, 1672, in 3 vols. 8vo.

SENNERTUS (DANIEL), an eminent physician of Germany, was born at Bislaw, where his father was a shoemaker, in 1572. He was sent to the university of Wittenberg in 1593, and there made a great progress in philosophy and physic. He visited the universities of Leipzig, Jena, and Francfort upon the Oder; and afterwards went to Berlin in 1601, to learn the practice of physic. He did not stay long there, but returned to Wittenberg the same year; where also he was promoted to the degree of doctor in physic, and soon after to a professorship in the same faculty. He was the first who introduced the study of chemistry into that university. He gained a great reputation by his writings and by his practice; patients came to him from all parts, among whom were princes, dukes, counts, and gentlemen; and he refused his assistance to nobody. He took what was offered him for his pains, but demanded nothing, and even restored to the poor what they gave him. The plague was about seven times at Wittenberg while he was professor there; but he never retired, nor refused to assist the sick: and the elector of Saxony, whom he had cured of a dangerous illness in 1628, though he had appointed him one of his physicians in ordinary, yet gave him leave to continue at Wittenberg. He married three times; had seven children by his first wife, but none by his two last. He died of the plague, at Wittenberg, July 21, 1637.

The liberty he took in contradicting the ancients raised him, as was natural, many enemies; but nothing was worse received than the notion which he advanced concerning the origin

origin of souls. He was not satisfied with the opinion of those who said, that there is a celestial intelligence appointed to preside over the formation of souls, which makes use of seed only as an instrument; nor of those who ascribe a plastic virtue to it: he thought, and he advanced, that the soul is in the seed before the organization; and that this is what forms the wonderful machine, which we call a living body. He was accused of blasphemy and impiety, on pretence of having taught, that the souls of beasts are not material; for, this was affirmed to be the same thing with teaching, that they are as immortal as the soul of man. He rejected this consequence, and seems to have drawn himself out of the scrape as well as he could, reflecting, probably, that his adversaries sometimes had recourse to other weapons than those of sound reason and argument.

His works are very numerous, and have often been printed in France and Italy. The last edition is that of Lyons 1676, in 6 vols. folio; to which his life is prefixed.

SENNERTUS (ANDREW), a German, eminent for his skill in the Oriental languages, was born at Wittemberg in 1535. He learned the Arabic tongue at Leyden under Golius, and found out a very good method of teaching it; as Dr. Pocock, who was an admirable judge in this point, has testified in his favour. He was made professor of the Oriental languages in the university of Wittemberg in 1568, and held it to the day of his death, that is, fifty-one years. He discharged the duties of his professorship learnedly and worthily, and published a very great number of books. He is also commended in his funeral-oration for the purity of his morals, and particularly for his temperance; which enabled him to support the labour of study and all the functions of a professor, and carried him to an extreme old age, with great vigour of body and mind. He died in 1619, aged 84.

SEPULVEDA (JOHN GENES DE) was born at Cordova in 1491, and became historiographer to the Emperor Charles V. He is memorable for writing a "Vindication of the Cruelties of the Spaniards against the Indians," in opposition to the benevolent pen of Barthelemi de la Casas. Sepulveda affirmed, that such cruelties were justifiable both by human and divine laws, as well as by the rights of war. It is an act of justice to Charles V, that he suppressed the publication of Sepulveda's book in his dominions; but it was published at Rome. This advocate for the greatest barbarities that ever disgraced human nature died at Salamanca in 1572. He was author of various works besides that above mentioned; in particular, of some Latin letters, and a translation from Aristotle, with notes. The first are said to be curious, but the last is in no esteem.

SERAPION (JOHN of), an Arabian physician, flourished, according to Priestley, A. D. 890. Rhazis, in his "Continens," often mentions him; and Halli finds fault with him for not being so full on the small-pox as he might have been. The first edition of his works was printed at Venice in folio 1497, and re-printed in the same size in 1550. Many have confounded him with Serapion of Alexandria, another medical author, who lived above 800 years before his time.

SERENUS (SAMMONIUS), an eminent physician, who lived in the reign of the emperor Caracalla. He was preceptor to the younger Gordian, and was author of various tracts on subjects of natural history: of these only one is come down to us, namely, a poem on medicine, which is to be found in the "Corpus Poetarum," by Maittaire. Serenus was put to death by order of Caracalla. At his death he left a library containing no less than 6200 volumes.

SERTIO (SEBASTIAN), a celebrated architect, born at Bologna, where he flourished in the middle of the 16th century. Francis I. invited him to France, where he was employed in ornamenting the royal palaces, and Fontainebleau in particular. Sertio was author of a "Treatise on Architecture," which proves him to have been a man of great taste and judgement.

SERRANUS (JOANNES), or JOHN de SERRES, a learned Frenchman, was born in the 16th century, and was of the reformed religion. His parents sent him to Lausanne, where he made a good progress in the Latin and Greek languages, and attached himself much to the philosophy of Plato and Aristotle; and, on his return to France, he studied divinity, in order to qualify himself for the ministry. He began to distinguish himself by his writings in 1570; and, in 1573, was obliged to fly a refugee to Lausanne, after the dreadful massacre on St. Bartholomew's day. Returning soon to France, he published a piece in French, called "A Remonstrance to the king upon some pernicious principles in Bodin's book de Republica:" in which he was thought to treat Bodin so injuriously, that Henry III. ordered him to prison for it. Obtaining his liberty, he became a minister of Nismes in 1582, but never was looked upon as very staunch to Protestantism; and some have gone so far as to say, but without sufficient foundation, that he actually abjured it. He is, however, supposed to have been one of those four ministers, who declared to Henry IV, that a man might be saved in the Popish as well as the Protestant religion; and that was certainly more than enough to bring him into suspicion with his brethren the Hugonots. This suspicion was afterwards increased by a book, which he published, in 1597, with a view to reconcile the two religions, intituled. "De

Fide Catholica, five de principiis religionis Christianæ, communi omnium consensu semper & ubique ratis;" a work little relished by the Catholics, but received with such indignation by the Calvinists of Geneva, whither he had retired, that they were suspected to have given the author poison, and to have occasioned an immature kind of death to him; for he died suddenly in 1598, when he was not more than fifty. His wife, we are told, was buried in the same grave with him; so that it is probable they made clean work, by dispatching, when they were doing, the whole family at once.

He was the author of a great many things; some theological, some historical. He published several works in Latin and in French, relating to the history of France; among the rest, the following in French: "Mémoires de la troisième Guerre Civile & derniers troubles de France sous Charles IX, &c.;" "Inventaire général de l'Histoire de France, illustre par la conférence de l'Eglise & de l'Empire, &c.;" "Recueil des choses mémorables avenues en France sous Henri II, François II, Charles IX, & Henri III," &c. These have been many times reprinted, with continuations and improvements; yet it is allowed, that there is in them a strong tincture of passion and animosity. It cannot indeed be otherwise. Histories, written especially in troublesome times, will always favour of the passions which produce them; and it is against such that father Daniel has put us upon our guard. "We have," says he, "examples of a great number of histories, from the reign of Francis II. to that of Lewis XIII. written by both Catholics and Hugonots, where partiality and resentment prevailed abundantly; and this is the common effect of civil wars, especially when they are lighted up by the motive or pretence of religion."

But the work for which Serranus is most known, at least out of France, is his "Latin version of Plato," which was printed with Henry Stephens's fine Greek text of that author's works, in 1578, folio. Yet he is supposed not to have thoroughly considered *quid valeret humeri*, what he was equal to, when he undertook that important task. His version is allowed to have much simplicity and elegance in it; but then the style of Plato is pompous and majestic: and it is not enough, that a translator gives his author's sense, as Serranus, he should endeavour, like Ficinus, to do it in his manner. Hence, though Serranus's Latin is more elegant, Ficinus is yet allowed to be the more faithful translator. In the mean time Henry Stephens, as Casaubon relates, excepted to several passages of Serranus, and recommended them to his correction, which however Serranus, on some account or other, refused. Upon the whole, it is lucky for Serranus, that his version is so inseparably connected with Stephens's types and

text: for, this will secure it some degree of respect, so long as that edition of Plato shall last.

SERVANDONI (JOHN NICOLAS), a Florentine architect and painter, born in 1695, and died in a very advanced age in 1766. His talent was for shows and public decorations, in which path he was excellent. His best works are his decorations, representing St. Peter's of Rome; the Descent of *Æneas* into Hell; the Enchanted Forest; and the Triumph of Conjugal Love; the Travels of Ulysses; Hero and Leander; and the conquest of the Mogul by Thamas Koulikan. He designed the portal of St. Sulpice at Paris. He also directed the decorations of the opera from 1728 to 1746.

SERVETUS (MICHAEL), a most ingenious and learned Spaniard, famous for his opposition to the received doctrine of the Trinity, and for the martyrdom he underwent on that account, was born in 1509, at Villaneuva in Arragon. His father, who was a notary, sent him to the university of Toulouse, to study the civil law: and there he began to read the scriptures for the first time, probably because the Reformation made then a great noise in France. He was presently convinced, that the church wanted reforming; and it may be he went so far as to fancy, that the Trinity was one of the doctrines to be rejected. Be that as it will, he grew very fond of Antitrinitarian notions; and, after he had been two or three years at Toulouse, resolved to retire into Germany, and set up for a reformer. He went to Basil, by way of Lyons and Geneva; and, having had some conferences at Basil with Osiampadius, set out for Strasburg, being extremely desirous to discourse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil he left a manuscript, intituled, "*De Trinitatis Erroribus*," in the hands of a bookseller, who sent it afterwards to Haguenau, whither Servetus went, and got it printed in 1531. The next year, he printed likewise at Haguenau another book, with this title, "*Dialogorum de Trinitate libri duo*:" in an advertisement to which he retracts what he had written in his former book against the Trinity, not as it was false, but because it was written imperfectly, confusedly, unpolitely, and as it were by a child for the use of children. Thus he published two books against the Trinity in less than two years, and without scrupling to put his name to them. He was very young, extremely zealous for his new opinions, and perhaps unacquainted with the principles of the Reformers. It is likely, that, being lately come from France into a Protestant country, he thought he might write as freely against the doctrine of the Trinity, as the Reformers did against transubstantiation, &c.; and, what is strange, he does not seem ever after to have corrected this error, or to have thought of any means

means to retrieve the dangerous steps it had occasioned him to take.

Having published these two books, he resolved to return to France, because he was poor, and did not understand the German language; as he alleged upon his trial to the judges, when they asked him, why he left Germany. He went to Basil, and thence to Lyons, where he lived two or three years. Then he went to Paris, and studied physic under Sylvius, Fernelius, and other professors: he took his degree of master of arts, and was admitted doctor of physic in the university there. Having finished his medical studies at Paris, he left that city, to go and practise in some other place: he settled two or three years in a town near Lyons, and then at Vienne in Dauphiny, for the space of ten or twelve. His books against the Trinity had raised a great tumult among the German divines, and spread his name throughout all Europe. In 1533, before he had left Lyons, Melancthon wrote a letter to Camerarius, where he told him what he thought of Servetus and his books: "Servetus," says he, "is evidently an acute and crafty disputant, but confused and indigested in his thoughts, and certainly wanting in point of gravity." He adds, "he has always been afraid, that disputes about the Trinity would some time or other break out: *'bone Deus! quales tragoedias excitabit hæc quaestio apud posteros! &c.'* Good God!" says he, "what tragedies will this question, 'whether the word and spirit be substances or persons,' raise among posterity!" While Servetus was at Paris, his books were dispersed in Italy, and very much approved by many who had thoughts of forsaking the church of Rome: upon which, in 1539 Melancthon wrote a letter to the senate of Venice, importing, that "a book of Servetus, who had revived the error of Paulus Samosatenus, was handed about in their country, and beseeching them to take care, that the impious error of that man may be avoided, rejected, and abhorred." Servetus was at Lyons in 1542, before he settled in Vienne; and corrected the proofs of a Latin Bible that was printing there, to which he added a preface and some marginal notes, under the name of Villanovanus; for he was called in France Villeneuve, from Villanueva, the town where he was born.

All this while, the reformer Calvin, who was the head of the church at Geneva, kept a constant correspondence with Servetus by letters: he tells us, that he endeavoured, for the space of sixteen years, to reclaim that physician from his errors. Beza informs us, that Calvin knew Servetus at Paris, and opposed his doctrine: and adds, that Servetus, having engaged to dispute with Calvin, durst not appear at the time and place appointed. Servetus wrote several letters to Calvin

at Geneva from Lyons and Dauphiné, and consulted him about several points: he also sent him a manuscript, to have his judgement upon it. Calvin made an ungenerous and even base use of this confidence; for he not only wrote sharp and angry letters to him again for the present, but afterwards produced his private letters and manuscript against him at his trial. Varillas affirms, that there is at Paris an original letter of Calvin to Farel, written in 1546, wherein is the following passage: "Servetus has sent me a large book, stuffed with idle fancies, and full of arrogance. He says, I shall find admirable things in it, and such as have not hitherto been heard of. He offers to come hither, if I like it: but I will not engage my word; for if he comes, and if any regard be had to my authority, I shall not suffer him to escape with his life." Sorbiere mentions the same letter; and says, that Grotius saw it at Paris, with words in it to this effect.

Servetus continued to be so fond of his Antitrinitarian notions, that he resolved to publish a third work in favour of them. This came out in 1553, at Vienne, with this title, "*Christianismi Restitutio*, &c." and is probably the book he had sent to Calvin. Servetus did not put his name to this work; but Calvin informed the Roman-catholics in France, that he was the real author of it. Upon this information, Servetus was imprisoned at Vienne, and would certainly have been burnt alive if he had not made his escape; however, sentence was passed on him, and his effigies was carried to the place of execution, fastened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, where he hoped to practise physic with the same high repute as he had practised at Vienne; yet was so imprudent as to take his way through Geneva, though he knew that Calvin was his mortal enemy. Calvin being informed of his arrival, acquainted the magistrates with it; upon which he was seized and cast into prison; and a prosecution was presently commenced against him for heresy and blasphemy. Calvin pursued him with a malevolence and fury which was manifestly personal; though no doubt that reformer easily persuaded himself, that it was all pure zeal for the cause of God, and the good of his church. The articles of his accusation were numerous, and not confined to his book, called "*Christianismi Restitutio*;" but were sought out of all his other writings, which were ransacked for every thing that could be strained to a bad sense. One of them was of a very extraordinary nature. Servetus had published at Lyons, in 1535, an edition of Ptolemy's "*Geography*," with a preface and some notes. Now, he was urged with saying, in this preface, that "Judæa has been falsely cried up for beauty,

beauty, richness, and fertility, since those, who have travelled in it, have found it poor, barren, and utterly devoid of pleasantness:" and they made him reflect upon Moses, as if he had been *vanus præco Judææ*, had written like a panegyrist, rather than an historian, in his account of that holy land. We cannot decide upon the justness of the charge, not knowing where to get a sight of his edition of Ptolemy: yet can scarcely believe, that Severus meant to reflect upon Moses, since he was neither an Atheist nor a Deist; but, on the contrary, fully persuaded of the divine inspiration of the scriptures. Another article was, that "he had corrupted the Latin Bible he was hired to correct at Lyons, partly with impertinent and trifling, and partly with whimsical and impious, notes of his own, throughout every page:" but the main article of all, and which was certainly the ruin of him, was, that, "in the person of Mr. Calvin, minister of the word of God in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious and blasphemous words against it"

The magistrates of Geneva being sensible, in the mean time, that the trial of Servetus was a thing of the highest consequence, did not think fit to give sentence, without consulting the magistrates of the Protestant cantons of Switzerland; to whom therefore they sent Servetus's book, printed at Vienne, and also the writings of Calvin, with Servetus's answers; and at the same time desired to have the opinion of their divines about that affair. They all gave vote against him, as Beza himself relates; in consequence of which he was condemned and burnt alive Oct. 27, 1553. His death left a stain upon the character of Calvin, which nothing can wipe out, because every body has believed that he acted in this affair from motives merely personal: the craftiness of address and management, in causing Servetus to be apprehended and brought to trial, his brutal and furious treatment of him at the time of his trial, and his dissimulation and malevolence towards him after his condemnation, will not suffer it to be doubted. It reflected also upon the Reformers in general, who seemed to be no sooner out of the church of Rome, than they began to cherish the same intolerating spirit, and to use the same persecuting arts, for which they pretended a just ground of separation from that church. "It was wondered, says father Paul, "that those of the new reformation should meddle with blood for the cause of religion: for Michael Servetus of Arragon, renewing the old opinion of Paulus Samosatenus, was put to death for it at Geneva, by counsel of the ministers of Zurich, Berne, and Schiaffusa; and John Calvin, who was blamed for it by many, wrote a book to prove, that

that the magistrates may punish heretics with loss of life : which doctrine being drawn to divers senses, as it is understood more strictly or more largely, or as the name of heretic is taken diversly, may some time do hurt to him whom at another time it had helped."

Servetus was a man of great acuteness and prodigious learning. He was not only deeply versed in that we usually call sacred and prophane literature, but also an adept in the arts and sciences. He observed upon his trial, that he had professed mathematics at Paris: although we do not find when, nor under what circumstances. He was so admirably skilled in his own profession, that he appears to have had some knowledge of the circulation of the blood; although it was very imperfect, intricate, and considerably short of the clear and full discovery made by Harvey. Read what our learned Wotton has written upon this point: "Since the ancients," says he, "have no right to so noble a discovery, it may be worth while to enquire to whom of the moderns the glory of it is due; for this is also exceedingly contested. The first step that was made towards it was, the finding that the whole mass of the blood passes through the lungs by the pulmonary artery and vein. The first that I could ever find, who had a distinct idea of this matter, was Michael Servetus, a Spanish physician, who was burnt for Arianism at Geneva, near 140 years ago. Well had it been for the church of Christ, if he had wholly confined himself to his own profession! His sagacity in this particular, before so much in the dark, gives us great reason to believe, that the world might then have just cause to have blessed his memory. In a book of his, intituled '*Christianismi Restitutio*,' printed in 1553, he clearly asserts, that the blood passes through the lungs, from the left to the right ventricle of the heart, and not through the partition which divides the two ventricles, as was at that time commonly believed. How he introduces it, or in which of the six discourses, into which Servetus divides his book, it is to be found, I know not, having never seen the book myself. Mr. Charles Bernard, a very learned and eminent surgeon of London, who did me the favor to communicate this passage to me, set down at length in the margin, which was transcribed out of Servetus, could inform me no farther, only that he had it from a learned friend of his, who had himself copied it from Servetus."

What some writers have delivered concerning his going into Africa, with a view of acquiring a more perfect knowledge of the Alcoran, ought to be exploded as a fable. They, who desire a more particular account of his doctrines, may consult "*An Impartial Account of Michael Servetus*," &c. printed in

in 8vo, at London, 1724: to which we have been greatly obliged for the historical part of this article.

SERVIUS (MAURUS HONORATUS), a celebrated grammarian and critic of antiquity, who flourished about the times of Arcadius and Honorius. He is known now chiefly by his commentaries upon Virgil, which Barthius and others have supposed to be nothing more than a collection of ancient criticisms and remarks upon that poet, made by Servius. Whatever they are, they are looked upon by many as a valuable remnant of antiquity: Scioppius calls them a magazine, well furnished with good things. They were first published at Paris, by Robert Stephens, in folio, and by Fulvius Ursinus, in 1569, 8vo. Afterwards, a correcter, and better edition was given by Peter Daniel at Paris, in 1600; but the best is that printed with the edition of Virgil, by Masvicius, in 1717, 4to: notwithstanding which, they are yet suspected to be mutilated, and not free from interpolations. There is also extant, and printed in several editions of the ancient grammarians, a piece of Servius upon the feet of verses and the quantity of syllables, called "Centimetrum." Macrobius has spoken highly of Servius, and makes him one of the speakers in his "Saturnalia." See the "Bibliotheca Latina" of Fabricius, and Baillet's "Jugemens des Savans," &c.

SETTLE (ELKANAH), was born in Bedfordshire 1648, and in the 18th year of his age was entered commoner of Trinity-College, Oxford; but quitted the university without taking any degree, and came to London, where he studied poetry, and became the city poet for an annual pension. His dramatic works are pretty numerous; besides which, several political pamphlets, an heroic poem on the coronation of James II. 1685. He commenced a journal^{ist} for the court, and published weekly essays in favour of the administration. Wood says he wrote with as much zeal on the side of the Tories as he had before done on that of the Whigs, just as interest prevailed; by which we find that politicians, as well as patriots, were made of the same stuff in those times as in the present. He died in the Charter-house 1724, comptroller to the playhouse.

SEVERUS (SULPICIUS), surnamed the Christian SALUST, lived at the end of the fourth and beginning of the fifth century; since he was a disciple of St. Martin of Tours, and a particular friend of St. Paulin of Nola. He was born in Aquitain, and made his usual abode at Eluso, or Primuliacum, two towns of Aquitain, near Agen. It appears that he was a priest, and that he built a church at Primuliacum in the year 402. It has been said that he was a pelagian; that he spent some time at Toulouse, and afterwards in

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the neighbourhood of Barcelona, for the facility of conversing with his friend St. Paulin; and that he was raised to the episcopacy; but these are doubtful matters. He died in 420. The most considerable of his works is his "Sacred History, which reaches from the beginning of the world to A. D. 400. He is more elegant than the authors of his time; for, his writings do not favour of the bad taste of the ecclesiastics of his age, whose affected style, full of strained allusions to several passages of the Bible, appears very tedious to those who read their books. Sulpicius had a very good Latin style, especially if it be compared with that of his friend St. Paulin, which is intolerable. The Commentaries of Christian Schottanus upon that history, printed at Francker in 1662, in two volumes in folio, are rather Theological lectures, and collections, which he delivered occasionally, than a methodical commentary to clear the author according to critical rules. Gilelin, Sigonius, Drusius, and Vossius, are undoubtedly his best interpreters.

SEVERUS, chief of the heretical sect called SEVERIANS. He borrowed most of his errors from Tatian, and flourished about A. D. 178. His concubine Philumene pretended to have a familiar spirit, who, she said, appeared to her in the shape of a boy, sometimes as Christ, sometimes as St. Paul. She deluded the multitude by foretelling future events, and performing miracles, as the putting a large loaf of bread into a glass vessel which had a narrow neck.

SEVERUS (Cornelius), an ancient Latin poet of the Augustan age, whose "*Ætna*," together with a fragment "*De morte Ciceronis*," was published with notes and a prose interpretation by Le Clerc, at Amsterdam 1703, in 12mo. They were before inserted among the "*Catalecta Virgilii*," published by Scaliger; whose notes, as well as those of Lindebrogius and Nicolas Heintius, Le Clerc has mixed with his own. Quintilian calls Severus "a versificator," rather than a poet; yet adds, that "if he had finished the Sicilian war," probably, between Augustus and Sextus Pompeius, "in the manner he had written the first book, he might have claimed a much higher rank. But though an immature death," continues he, "prevented him from doing this, yet his juvenile works shew the greatest genius." Ovid addresses him, not only as his friend, but as a court favourite and a great poet.—"O Vates magnorum maxime regum; and a little lower he adds,

"Fertile pectus habes, interque Heliconæ colentes

"Uberius nulli provenit ista feges."

DE PONTO, Lib. IV. El. 2.

SEVIGNE'

SEVIGNE' (MARIE de RABUTIN, Marquise de), a French Lady, celebrated for her wit and her wisdom, was born in 1626; and was not above a year old when her father was killed, at the descent of the English upon the isle of Rhée. In 1644 she married the marquis of Sevigné, who was killed in a duel in 1651; and had a son and a daughter by him, to the care of whose education she afterwards religiously devoted herself: they became accordingly most accomplished persons, as it was reasonable to expect. This illustrious lady was acquainted with all the wits and learned of her time: it is said, she decided the famous dispute between Perrault and Boileau, concerning the preference of the antients to the moderns, thus; "the antients are the finest, and we are the prettiest." She died in 1696, and left us a most valuable collection of letters; the best edition of which is that of Paris 1754, in 8 vols. 12mo. "These letters, says Voltaire, "filled with anecdotes, written with freedom, and in a natural and animated style, are an excellent criticism upon studied letters of wit; and still more upon those fictitious letters, which aim to imitate the epistolary style, by a recital of false sentiments and feigned adventures to imaginary correspondents."

A "Sevigniana" was published at Paris in 1756, which is nothing more than a collection of literary and historical anecdotes, fine sentiments, and moral apophthegms, scattered throughout these letters.

SEWELL (WILLIAM), one of the people called Quakers, and worthy to be recorded, as well for some valuable works of his own as for translating some books of good account into his native language. He was born in Holland about 1654, and son of Jacob Sewell, who had descended from an English family, but was a free citizen and chirurgion of Amsterdam: his parents were both Quakers. He had a considerable knowledge in several of the European tongues, as well as of the Latin. The two principal works of his own are, "An History of the Rise and Progress of the People called Quakers;" written in Low Dutch, and published at Amsterdam in 1717. It was soon after translated into English, and printed at London in one volume folio; and is supposed by the Quakers themselves to contain the best account of this people that has been published. His other principal performance is, "A Dictionary of the English and Low Dutch tongues," in 4to; which is in good repute, and has passed through several editions. He wrote also a "Grammar of the Low Dutch," and an "English and Dutch Grammar;" both in 12mo. Some of the works he translated in the Low Dutch are, "Josephus's History of the Jews;" "Kennet's Antiquities of Rome;" and "Penn's No Cross, no Crown." He died in 1720 at Amsterdam, where
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he seems to have spent the greatest part of his life. It appears, from a manuscript collection of his Letters written in Latin, that he corresponded with several persons of note in England, and particularly with William Penn, with whom he was intimate.

SEWELL (GEORGE), an English poet and physician, universally esteemed for his amiable disposition, is better known as an elegant writer than in his own profession. He was born at Windsor, where his father was treasurer and chapter-clerk of the college; received his education at Eton-school, and Peter-house, Cambridge; where having taken the degree of B. M. he went to Leyden, to study under Boerhaave, and on his return practised physic in the metropolis with reputation. In the latter part of his life he retired to Hampstead, where he pursued his profession with some degree of success, till three other physicians came to settle at the same place, when his practice so far declined as to yield him very little advantage. He kept no house, but was a boarder. He was much esteemed, and so frequently invited to the tables of gentlemen in the neighbourhood, that he had seldom occasion to dine at home. He died Feb. 8, 1726; and was supposed to be very indigent at the time of his death, as he was interred on the 12th of the same month in the meanest manner, his coffin being little better than those allotted by the parish to the poor who are buried from the workhouse; neither did a single friend or relation attend him to the grave. No memorial was placed over his remains; but they lie just under a hollow tree which formed a part of a hedge-row that was once the boundary of the church-yard. He was greatly esteemed for his amiable disposition; and is represented by some writers as a Tory in his political principles; but of this there is no other proof given than his writing some pamphlets against bishop Burnet. It is certain, that a true spirit of liberty breathes in many of his works; and he expresses, on many occasions, a warm attachment to the Hanover succession. Besides seven controversial pamphlets, he wrote, 1. "The Life of John Philips;" 2. "A vindication of the English Stage, exemplified in the Cato of Mr. Addison, 1716;" 3. "Sir Walter Raleigh, a Tragedy, acted at Lincoln's-inn-fields, 1719;" and part of another play intended to be called "Richard the First," the fragments of which were published in 1718, with "Two moral Essays on the Government of the Thoughts, and on Death," and a collection of "Several poems published in his life time." Dr. Sewell was an occasional assistant to Harrison in the fifth volume of "The Tatler;" was a principal writer in the ninth volume of "The Spectator;" and published a translation of "Ovid's Metamorphoses," in opposition to the
edition

edition of Garth. Jacob and Cibber have enumerated a considerable number of his single poems; and in the "Collection" we transcribe from are some valuable ones, unnoticed by these writers.

SEXTUS EMPIRICUS, an ancient Greek author, and most acute defender of the Pyrrhonian or sceptical philosophy, was a physician, and seems to have flourished under the reign of Commodus, or perhaps a little later. He was, against what has usually been imagined, a different person from Sextus, a Stoic philosopher of Caronea, and nephew of Plutarch: and this is all we are able to say of him; for no particular circumstances of his life are recorded. Of a great many, that have perished, two works of his are still extant: three books of "Pyrrhonian institutions;" and ten books against the "Mathematici," by whom he means all kinds of dogmatists. Henry Stephens first made, and then printed in 1592, 8vo, a Latin version from the Greek of the former of these works, and a version of the latter, by Hervetus, had been printed by Plantin in 1569. Both these versions were printed again with the Greek; which first appeared at Geneva in 1621, folio. He is a writer of great parts and learning, and very well qualified for the notable paradox he had undertaken to maintain: namely, that "there is no such thing as truth:" for, although he will never convince men by solid argument, yet he may possibly silence some by his subtilty. The best edition of this author is that of John Albert Fabricius, in Greek and Latin, printed at Leipzig in 1718, folio.

SFORZA (JAMES), styled the Great, count de Corignoli, a renowned warrior. B. 1639. He was the son of a labourer; but by his military talents he ennobled his family, and was the founder of the illustrious house of the Sforzas, dukes of Milan. He was drowned in passing the river Pescara, in pursuit of Alphonzo, king of Arragon, in 1424.

SFORZA (FRANCIS), his natural son, an able statesman, and a renowned general. He served under his father against Alphonzo, king of Arragon, and, though illegitimate, he succeeded to his estate, and to his post in the army, under Jane II. queen of Naples. He afterwards attached himself to René duke of Anjou, her successor. The reputation of his valour engaged the pope, the Venetians, and the Florentines, to appoint him their general in the war against the duke of Milan, though he had married his daughter. The duke dying in 1447, the Milanese chose Sforza to be their general against the Venetians; and, after many signal services performed for them, he turned his arms against them, laid siege to Milan, and obliged them to acknowledge him duke of Milan. The dukedom, by hereditary right, belonged to

Charles

Charles duke of Orleans ; but Louis XI, who hated the duke of Orleans, entered into a treaty with Sforza, and in 1464 transferred to him all the claims of France to Milan and Genoa, upon which he made himself master of the latter. He died in 1466.

SHADWELL (THOMAS), an English poet, was descended of a good family in the county of Stafford, but born at Stanton-hall, in Norfolk, a seat of his father's, about 1640. He was educated at Caius-college in Cambridge, and afterwards placed in the Middle-Temple ; where he studied the law some time, and then went abroad. Upon his return from his travels, he applied himself to the dramatic kind of writing ; and was so successful therein, that he became known to several persons of great wit and great quality, and was highly esteemed and valued by them. He wrote seventeen plays, which we will not give a particular account of here, because they are collected together in his works, and the reader can easily inform himself about them. At the Revolution he was, by his interest with the earl of Dorset, made historiographer and poet-laureat ; and when some persons urged that there were authors who had better pretensions to the laurel, his lordship is said to have replied, that " he did not pretend to determine how great a poet Shadwell might be, but was sure that he was an honest man." He succeeded Dryden as poet-laureat ; for, Dryden had so warmly espoused the opposite interest, that at the Revolution he was dispossessed of his place. This, however, was a great mortification to Dryden, who resented the indignity very warmly, and immediately conceived an antipathy to Shadwell ; of which he has given no small proof in his *Mack-Fleckno*, where he says,

" Others to some faint meaning make pretence,

" But Shadwell never deviates into sense."

But all we learn hence is, that a satyrift never pays the least regard to truth, when it interferes with the gratification of resentment or spleen ; for nothing can be falser than the idea these lines are intended to convey. Shadwell was not indeed so great a poet as Dryden ; but Shadwell did not write nonsense. Many of his comedies are very good, have fine strokes of humour in them, and abound in original characters, strongly marked and well sustained. Thus Langbaine tells us, that " there is nobody will deny this play, viz. ' *The Virtuoso*,' its due applause : at least I know, says he, that the university of Oxford, who may be allowed competent judges of comedy, especially of such characters as Sir Nicolas Gimcrack and Sir Formal Trifle, applauded it ; and, as no man ever undertook to discover the frailties of such pretenders to this kind of knowledge

knowledge before Mr. Shadwell, so none since Mr. Jonson's time ever drew so many different characters of humours, and with such success." Shadwell had an uncommon quickness in writing; for in the preface to his "Psyche" he tells us, that that tragedy was written by him in five weeks. Thus the earl of Rochester says,

"None seem to touch upon true comedy,
"But hasty Shadwell and slow Wycherley."

Where, by the way, he not only allows him to be excellent in comedy, but seems even to give him the preference to Wycherley. And yet there is a saying of Lord Rochester still extant, which shews, that whatever opinion he had of his writings, he had a still better of his conversation: for he said; that "if he had burnt all he wrote, and printed all he spoke, he would have had more wit and humour than any other poet." Shadwell, as appears from Rochester's "Session of the poets," was a great favourite with Otway, and lived in intimacy with him; which might perhaps be the occasion of Dryden's expressing so much contempt for Otway; that being certainly more ill-grounded than his contempt for Shadwell. Shadwell died Dec. 6, 1692; and his death was occasioned, as some say, by a too large dose of opium, given him by mistake. A white marble monument with his busto is erected in Westminster-Abbey by his son Sir John Shadwell, physician to king George I. and his funeral-sermon was preached by Dr. Nicolas Brady, the translator of the Psalms, who tells us, among other things, that "he was a man of great honesty and integrity, and had a real love of truth and sincerity, an inviolable fidelity and strictness to his word, an unalterable friendship wheresoever he professed it, and (however the world may be deceived in him) a much deeper sense of religion than many others have, who pretend to it more openly."

We may just observe, that, besides his dramatic writings, he was the author of several pieces of poetry: the chief of which are his congratulatory poem on the prince of Orange's coming to England; another on queen Mary; a translation of the tenth satire of Juvenal, &c.

SHAKESPEARE (WILLIAM), the great poet of nature, and the glory of the British nation, was descended of a reputable family at Stratford upon Avon. His father was in the wool-trade, and dealt considerably that way. He had ten children, of whom our immortal poet was the eldest, and was born April 1564. At a proper age he was put to the free school in Stratford, where he acquired the rudiments of grammar-learning. Whether he discovered at this time any

extraordinary genius or inclination for literature, is uncertain. His father had no design to make a scholar of him; on the contrary, he took him early from school, and employed him in his own business; but he did not continue long in it, at least under controul; for, at seventeen years he married, commenced master of a family, and became a parent before he was out of his minority. He is now supposed to have settled in business for himself, and to have had no other thoughts than of pursuing the wool-trade; when, happening to fall into acquaintance with some persons who followed the practice of deer-stealing, he was prevailed upon to engage with them in robbing Sir Thomas Lucy's Park, near Stratford. The injury being repeated more than once, that gentleman was provoked to enter a prosecution against the delinquents; and Shakespeare, in revenge, made him the subject of a ballad, which, tradition says, was pointed with so much bitterness, that it became unsafe for the author to stay any longer in the country. To escape the law, he fled to London, where, as might be expected from a man of wit and humour in his circumstances, he threw himself among the players. Thus was this grand luminary driven, by a very untoward accident, into his genuine and proper sphere.

His first admission into the play-house was suitable to his appearance; a stranger, and ignorant of the art, he was glad to be taken into the company in a very mean rank; nor did his performance recommend him to any distinguished notice. The part of an under-actor neither engaged nor deserved his attention. It was far from filling, or being adequate to, the powers of his mind: and therefore he turned the advantage, which that situation afforded him, to a higher and nobler use. Having, by practice and observation, acquainted himself with the mechanical œconomy of the theatre, his native genius supplied the rest: but, the whole view of his first attempts in stage-poetry being to procure a subsistence, he directed his endeavours solely to hit the taste and humour that then prevailed among the meaner sort of people, of whom his audience was generally composed; and therefore his images of life were drawn from those of an inferior rank. Thus did Shakespeare set out, with little advantage of education, no advice or assistance of the learned, no patronage of the better sort, or any acquaintance among them. But, when his performances had merited the protection of his prince, and the encouragement of the court had succeeded to that of the town, the works of his riper years were manifestly raised above the level of his former productions.

In this way of writing he was an absolute original, and of such a peculiar cast as hath perpetually raised and confounded the

the emulation of his successors; a compound of such very singular blemishes as well as beauties, that these latter have not more mocked the toil of every aspiring undertaker to emulate them than the former, as flaws intimately united to diamonds have baffled every attempt of the ablest artists to take them out without spoiling the whole. It is said, that queen Elizabeth was so much pleased with the delightful character of Sir John Falstaff, in the two parts of "Henry the Fourth," that she commanded the author to continue it for one play more, and to shew the Knight in love; which he executed inimitably in "The Merry Wives of Windsor."

The names of his patrons are now unknown, except that of the earl of Southampton, who is particularly honoured by him in the dedication of two poems, "Venus and Adonis," and the "Rape of Lucrece;" in the latter especially he expresses himself in such terms as gives countenance to what is related of that patron's distinguished generosity to him. In the beginning of king James I's reign (if not sooner) he was one of the principal managers of the play-house, and continued in it several years afterwards; till, having such a fortune as satisfied his moderate wishes and views in life, he quitted the stage and all other business, and passed the remainder of his time in an honourable ease at his native town of Stratford, where he lived in a handsome house of his own purchasing, to which he gave the name of *New-Place*; and he had the good fortune to save it from the flames in the dreadful fire that consumed the greatest part of the town in 1614.

In the beginning of 1616, he made his will, wherein he testified his respect to his quondam partners in the theatre. He appointed his youngest daughter, jointly with her husband, executors, and bequeathed to them the best part of his estate, which they came into the possession of not long after. He died on the 23d of April following, being the fifty-third year of his age, and was interred among his ancestors, on the North side of the chancel, in the great church of Stratford, where there is a handsome monument erected for him, inscribed with the following elegiac distich in Latin:

"Judicio Pylium, Genio Socratem, Arte Maronem,
"Terra tegit, Populus mœret, Olympus habet."

In 1740, another very noble one was raised to his memory, at the public expence, in Westminster-Abbey, an ample contribution for this purpose being made, upon exhibiting his tragedy of "Julius Cæsar," at the theatre-royal in Drury-lane, April 28, 1738. Seven years after his death, his plays were collected, and published in 1623, in folio, by two of his principal friends in the company of comedians, Heminge and

Condell; who perhaps likewise corrected a second edition in folio, 1632. Though both these were extremely faulty, yet they are much less so than the editions in folio of 1664 and 1685, nor was any better attempted till 1714, when a fifth was published in 8vo. by Mr. Nicolas Rowe, but with few if any corrections; only he prefixed some account of the author's life and writings. But, the plays being almost in the same mangled condition as at first, Mr. Pope was prevailed upon to undertake the task of clearing away the rubbish, and reducing them to better order; and accordingly he printed a new edition of them in 1721, in 4to. Hereupon Mr. Lewis Theobald, after many years spent in the same task, published a piece called "Shakespeare restored," 4to. 1726, which was followed by a new edition of Shakspeare's works, in 1773, by the same author, republished in 1740. In 1744. Sir Thomas Hanmer published at Oxford a pompous edition, with emendations, in six volumes, 4to. Dr. Warburton (afterwards bishop of Gloucester) added another new edition, with a great number of corrections, in 1747. This was succeeded by other editions, viz. that of Dr. Johnson, in 8 vols. 8vo, 1765. Twenty of the old quartos by Mr. Steevens, 4 vols. 8vo, 1766. Of all the plays, by Mr. Capell, 10 vols. crown 8vo, 1768. Hanmer's quarto republished at Oxford 1771. A new edition in 10 vols. 8vo. 1773, by Johnson and Steevens; a second impression of the same work, with corrections and additions, 1778; a third edition, likewise with considerable improvements, in 1793.

Left it should be thought singular that the plays of Shakespeare remain unindebted for the least correction or explanation to our heroes of the stage who have been so often styled his *best commentators*, it is time to remark that this sentiment, though long and confidently repeated, has little pretension to the degree of credit which it should seem to have obtained. How far the rules of grammar have been observed or violated cannot be known from attitude or grimace; nor can obscure or corrupted passages be illustrated or restored by gesture or vociferation. The utmost a player can do is to deliver lines which he understands with propriety, energy, and grace. Here his power commences, and here it ends. It is necessary therefore that the loud and indistinct applause, which has hitherto been lavished on the idea of histrionic commentatorship, should be confined within its proper bounds, and that a line of separation should be drawn between the offices and requisites of the scholar and the mimic, between the undertaking that demands some degree of capacity and learning, and that which may be satisfactorily executed by the mere aid of imitation and sensibility. A late actress of unrivalled excellence in both tragedy

gedy and comedy, together with a young actor of the highest promise, were known to have possessed understandings of no greater extent than the platform on which they trod. They were happy in a strong theatrical conception, and from that single circumstance their success was derived.—New monuments, however, are continually rising to honour Shakspeare's genius in the learned world; and we must not conclude without adding another testimony of the veneration paid to his manes by the public in general, which is, that a mulberry-tree, planted upon his estate by the hands of this revered bard, was cut down not many years ago, and the wood, being converted to several domestic uses, was all eagerly bought at a high price, and each single piece treasured up by its purchaser, as a precious memorial of the planter, after the seller had been driven out of the town. In the "*Biographica Dramatica*" is a list of our author's plays, specifying the years in which they are severally supposed to have been written. The arrangement of them is adopted from that of Mr. Malone, the accuracy of which, not having been disputed, we presume has received the sanction of the learned.

SHAMGAR, the third Judge of Israel after Joshua, was the son of Hanath the priest. He was appointed judge A. M. 2628, and ruled Israel one year only.

Nothing is mentioned concerning his exploit against the Philistines, in which he slew six hundred men with an ox-goad, an instrument by which oxen are broken to the plow and managed. This action has been illustrated by an observation of Mr. Maundrel, which justifies our version. He says, that in Palestine he observed them to use goads of an extraordinary size. "Upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the less end with a sharp prickle for driving the oxen; and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not hence conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him Judg. iii. 31? I am confident, that whoever should see one of these instruments would judge it to be a weapon not less fit, perhaps fitter, than a sword, for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments." See *Journey from Aleppo*, p. 110.

SHARP (JAMES), archbishop of St. Andrew's, and the tragical victim of religious fury and enthusiastic zeal, was born of a good family in Banffshire in 1618. The early discoveries he made of a masterly genius determined his father to dedicate him to the church, and to send him to the university of Aberdeen. The learned men of this seminary, appearing very zealously against the Scottish covenant, made in 1638, suffered many insults and indignities. Among these was Sharp; on which account he retired into England, and was in a fair way of obtaining promotion from the acquaintance he happily contracted with doctors Sanderfon, Hammond, Taylor, and other of our most eminent divines. But he returned to his native country on account of the civil wars, and a bad state of health. Happening by the way to fall into company with Lord Oxenford, that nobleman was pleased with his conversation, and carried him to his own house in the country. Here he became known to several of the nobility, particularly to John Lesley, earl of Rothes, who patronized him on account of his merit, and procured him a professorship in St. Andrew's. After some stay here with growing reputation, through the friendship of the earl of Crauford, he was appointed minister of Carail. In this town he acquitted himself of his ministry in an exemplary and acceptable manner; only some of the more rigid sort would sometimes intimate their fears that he was not sound: and according to their notions he certainly was not; for, he did every thing in his power to revive the fainting spirit of loyalty, and kept up a correspondence with his exiled prince.

About this time the covenanting Presbyterians in Scotland split into two parties. The spirit raged with great violence; and the privy-council established in that country could not restrain it, and therefore referred them to Cromwell himself, then lord-protector. These parties were called public resolutioners, and protestators or remonstrators. They sent deputies up to London; the former, Mr. Sharp, knowing his activity, address, and penetration; the latter Mr. Guthry, a famous zealot. A day being appointed for hearing the two agents, Guthry spoke first; and his harangue was so tedious, that, when he ended, the protector told Sharp, he would hear him another time; for, his hour for other business was approaching. But Sharp begged to be heard, promising to be short; and, being permitted to speak, he in a few words urged his cause so well as to incline Oliver to his party. Having succeeded in this important affair, he returned to the exercise of his function; and always kept a good understanding with the chief of the opposite party that were most eminent for worth and learning. When general Monk advanced to London, the

chief

chief of the kirk sent Sharp to attend him, to acquaint him with the state of things, and to put him in mind of what was necessary ; instructing him to use his utmost endeavours to secure the freedom and privileges of their established judicatures ; and to represent the sinfulness and offensiveness of the late established *toleration*, by which a door was opened to many gross errors and loose practices in their church.

The earl of Lauderdale and he had a meeting with ten of the chief Presbyterian ministers in London, who all agreed upon the necessity of bringing in the king upon Covenant terms. At the earnest desire of Monk and the leading Presbyterians of Scotland, Sharp was sent over to king Charles to Breda, to solicit him to own the godly sober party. He returned to London, and acquainted his friends, "that he found the king very affectionate to Scotland, and resolved not to wrong the settled government of their church : but he apprehended they were wrong who went about to settle the presbyterian government." His endeavours were not wanting to promote the presbyterian interest according to the covenant ; but, finding that cause wholly given up and lost, and the gale blowing strongly for the prelatic party, with many other sober men, he resolved to yield to a liturgy and moderate episcopacy ; and soon after became a zealous member of the church of England, and accepted of the archbishopric of St. Andrew. Hence those rigid members of the kirk, who had maintained him as their agent, and were resolved never to conform, imagined that he had been unfaithful to his trust, and all along undetermined, and betrayed their cause. This notion, strengthened by the rigorous proceedings against the covenanters afterwards, of which the blame was chiefly laid upon him, filled that sullen and enthusiastic set of men with such bitter hatred and prejudice against him as nothing but his blood could satisfy and appease.

In 1668, an unsuccessful attempt on his life was made by James Mitchel, a conventicle preacher, for which he was executed some years afterwards. But, in 1679, he was attacked by nine ruffians on Magask-Moor, about three miles from St. Andrew's, and murdered in a cruel and barbarous manner. They stopped his coach ; one wounded him with the shot of a pistol, another with a small-sword, and then they ordered him to come out. He composedly opened the door, and came forth ; and, together with the prayers and tears of his daughter, who accompanied him, brought them to spare his life, and save themselves from the guilt of shedding innocent blood ; but, when they were in council, he next begged that they would suffer him to die quietly and allow him some small time to recommend his soul

God. But while he lifted up his hands, they immediately dispatched him, and mangled his head and body with twenty-two wounds.

SHARPE (GREGORY), D. D. F. R. and A. SS. master of the Temple, and chaplain in ordinary to his majesty, was born in Yorkshire in 1713, and, after passing some time at the grammar-school of Hull, came to Westminster, where he studied under the celebrated Dr. Freind. While here, he fell into a youthful mistake, which rendered his continuance at the seminary uneasy to himself and his relations, who becoming acquainted with the late Principal Blackwell [A], then at London, they settled Mr. Sharpe with him in the summer of 1731. Mr. Blackwell was at that time Professor of Greek, and taught what is called in Scotland the Bejan Class, in the Marischal College of Aberdeen: however, he was publishing his "Enquiry into the Life and Writings of Homer;" so that Mr. Sharpe's friends judged he might have a fair opportunity of making a considerable proficiency in the Greek language, under a person so eminently skilled in it. Mr. Blackwell was appointed Professor of Greek, when he could not (as he himself has sometimes declared) master the first chapter of St. John: but by study and teaching others he made considerable advances, and became at length one of the best Greek scholars in his time [B]. Mr. Sharpe was boarded in his

[A] Of whom some memoirs have been given in vol. II. p. 219; where, in l. 20. r. "In 1735," &c.—His father Thomas, we may now add, was first minister of Paisley, in Renfrewshire, whence he removed in 1700 to Aberdeen, where he was afterwards Professor of Divinity, and presented to the King to be Principal of the Marischal-college in 1717. He continued in both these offices till his death, which happened in 1728.

[B] The above paragraph having been shewn to an old scholar of Dr. Blackwell, it drew from him the following remarks: "Surely Dr. Sharpe, or whoever heard Dr. Blackwell make this declaration of his inability to *master* the first chapter of John, mistook very widely Dr. Blackwell's true meaning in making it. Dr. Blackwell took his degree of M. A. 1718, and therefore certainly could have construed the Greek language of the first chapter of John seven or eight years before he was made Professor of Greek in the end of 1723. If Dr. Blackwell ever made such a declaration, he doubtless meant more by it than Dr. Sharpe or the reporters of it

seem to have conceived, and unquestionably alluded to his own principles, which were *Socinian*. There are still not a few, and very well qualified to be *professors of Greek*, who cannot *master* the first chapter of John. But a well-known fact puts this matter beyond all doubt. It is still in the remembrance of very many of his numberless scholars, that Dr. Blackwell never read the first chapter of John in his class; and that he always began with the second, which contains the relation of the marriage of Cana in Galilee.

"It was not Dr. Blackwell's custom to leave any thing unexplained to his pupils which required explanation; but, according to the legal forms of Scotland, he was obliged, or supposed, to subscribe the Scotch Confession of Faith, and certainly conceived to be under an obligation not to teach any thing directly contrary to it. Long after the dates here referred to, Dr. Blackwell could not have explained the first chapter of John to his scholars, agreeably to his own conceptions of it, without having given great offence, and subjected himself to very serious inconveniences."

house,

house four years, without stirring out of Scotland. He studied Philosophy under Mr. William Duff (who wrote some part of the History of Scotland), and applied to Mathematics under Mr. John Stewart, Professor there, but made no considerable progress under the two last-named masters. After the Doctor had finished his studies at Aberdeen, he came up to England, and in a few years entered into orders; and, after the translation of the late Dr. Secker to the Deanery of St. Paul's, he was appointed Minister of the Broad-way Chapel, St. James's, in which he continued till the death of Dr. Nicolls, of the Temple, when, on account of his great learning, he was declared the Doctor's successor, and in this station he was at his death, which happened at the Temple-house, Jan 8, 1771. The Doctor never was married. His abilities and attainments in every kind of useful knowledge were conspicuous, and his skill in the Oriental languages extensive and uncommon. His publications were not very numerous, but they were respectable. [A]

SHARP (Dr. JOHN), an English prelate, was the son of an eminent tradesman of Bradford in Yorkshire; and born there in 1644. He was admitted into Christ-college Cambridge 1660, and took the degrees in arts; yet, notwithstanding his great merit, could not obtain a fellowship, because his county was full. In 1667, he went into orders; and the same year, through the recommendation of Dr. Henry More, became domestic chaplain to Sir Heneage Finch, then attorney general. In 1672, he was made archdeacon of Berkshire; prebendary of Norwich in 1675; and rector, first of Bartholomew near the Royal Exchange, London, and then of St. Giles in the Fields, the same year. The year after, he married Elizabeth, a younger daughter of William Palmer of Winthorp, in the county of Lincoln, esq. In 1679 he accepted the lecture of St. Laurence Jewry, London, at the earnest desire of Dr. Whichcot, then rector of the said parish, and held it as long as the doctor lived, which was till 1683, and no longer. He took a doctor of divinity's degree the same year, 1679. In 1681 he was made dean of Norwich, by the interest of his patron Sir Heneage Finch, then lord chancellor of England. In 1686, he was suspended for taking occasion, in some of his sermons, to vindicate the doctrine of the church of England in opposition to Popery. In 1688, he was sworn chaplain to James II, being then probably restored after his suspension; for, it is certain, that he was chaplain to Charles II, and attended as court-chaplain at the coronation

[A] See a Catalogue of Dr. *Sharpe's* "Posthumous Sermons's (by the Rev. writings, prefixed to a volume of his J. Robertson) 1772.

of king James, though we do not find when he was first made so. In 1689 he was made dean of Canterbury. Upon the deprivation of the bishops, for refusing the oaths to William and Mary, he had an offer made him to succeed in some of those vacancies; but could not by any means be persuaded to accept it. Upon this, in 1691, his intimate friend Dr. Tillotson came to him, and told him, that, since he had so absolutely refused to accept any bishopric vacant by the deprivation, he knew but one expedient for him to avoid the king's displeasure; which was, to put his refusal upon the desire of staying till the death of Dr. Lamplugh, that he might be preferred in his own county. To which he replied, that he would do any thing to avoid his majesty's displeasure; and accordingly promised to accept the archbishopric when vacant, which happened in May 1692. In 1702, he preached the sermon at the coronation of queen Anne; was sworn of the privy-council; and made lord-almoner to her majesty. He died at Bath in 1713, and was interred in the cathedral of York, where a monument is erected to his memory, with an inscription written by bishop Smalridge.

His sermons were collected after his death, and have been several times printed, in 7 vols. 8vo. It was by preaching boldly in difficult times, that this divine raised himself to so high a station in the church: not but he was a man of real abilities and exemplary life, as his sermons have been admired and much read for their good sense and forcible manner.

SHARROCH (ROBERT), a clergyman's son, born at Adstock, in Buckinghamshire, in the 17th century. He was sent from Winchester school to New college, Oxford, took the degree of doctor of civil law, was prebendary and archdeacon of Winchester, and rector of Bishop's Waltham, in Hampshire. He died in 1684, having the character of a good divine, civilian, and lawyer, and well skilled in the nature and philosophy of plants. His works are: "The History of the Propagating and Improvement of Vegetables, by the concurrence of Art and Nature, &c." "Hypothesis de Officiis secundum Humanæ Rationis Dictata, seu Naturæ jus, unde Casus omnes Conscientiæ quatenus Notiones a Natura supersunt dijudicari possint," &c. This book was written against Hobbes. "Judicia (seu Legum Censuræ) de variis incontinentiæ Speciebus. De finibus virtutis Christianæ," &c.

SHAW (THOMAS), D. D. son of Mr. Gabriel Shaw, was born at Kendal, in Westmorland, about 1692. He received his education at the grammar-school of that place; was admitted bachelor at Queen's college, Oxford, Oct. 5, 1711, where he took the degree of B. A. July 5, 1716; M. A.

Jan.

Jan. 16, 1719; went into orders, and was appointed chaplain to the English factory at Algiers. In this station he continued several years, and thence took opportunities of travelling into several parts. During his absence he was chosen fellow of his college, March 16, 1727; and at his return in 1733 took the degree of doctor in divinity, July 5, 1734, and in the same year was elected F. R. S. He published the first edition of his "Travels" at Oxford in 1738, bestowed on the university some natural curiosities and some ancient coins and busts [A], which he had collected in his travels. On the death of Dr. Felton, 1740, he was nominated by his college principal of St. Edmund Hall, which he had raised from a ruinous condition by his munificence; and was presented at the same time to the vicarage of Bramley in Hants. He was also regius professor of Greek at Oxford till his death, which happened Aug. 15, 1751. For a more particular account of his character, we shall subjoin the epitaph on his monument in Bramley-church, written by his friend Dr. Browne, provost of Queen's college, Oxford [B]. His "Travels" were translated into French, and printed in 4to, 1743, with several notes and emendations communicated by the author. Dr. Pocock, afterwards bishop of Ossory, having attacked those "Travels" in his "Description of the East," our author published a supplement, by way of vindication, in 1746. In the preface to the "Supplement," he says, the intent and design of it is partly to vindicate the Book of Travels from some objections that have been raised against it by the author of "The Description of the East, &c." He published "A farther vindication of the Book of Travels, and the Supple-

[A] Three of these are engraved among the "Marmora Oxoniensia, 1763."

[B] "Peregrinationibus variis
Per Europam, Africam, Asiamque
Feliciter absolutis,

Et exuviis mortalibus hic loci
 tandem depositis,

Cœlestem in Patriam remigravit
THOMAS SHAW, S. I. P. et R. S. S.
Gabrielis Fil. Kendalensis:

Qui

Consulibus Anglicis apud Algerenses
Primum erat a Sacris;

Mox Coll. Regiæ inter Socios
ascriptus;

Aulæ dein Sancti Edmundi Principalis,
Ac ejusdem munificus Instigator;

Linguae demum Graecæ apud Oxonienses
Professor Regius,

De literis quantum meruit auctor
celebratus,

Edita usque testabuntur opera,

Pramidibus ipsis, quas penitus
in pexerat,

Perenniora forsitan exitura.

Hic, studiis esse severioribus indies oc-
cupatus,

Horis tamen subsecivis emicuit
Eruditus idem et facetus conviva.

Optima quanquam mentis indole

Et nulli pluri scientia instructus,

Li eratorum omnium, domi forisque,
Sessragiis comprobatus;

Magnateni, procerumque popularium,
Familiari insignitus notitia;

Nec summis in ecclesiâ dignitatibus
impar;

Fato tamen iniquo evenit,

Ut Bramleyensis obiret parœciæ

Vicarius penè sexagenarius

18 cal. Sept. A. D. 1751.

Uxor JOANNA, Ed. Holden arm. con-
sulis

Algerensis olim conjux, bis vidua, M. P."

ment to it, in a Letter to the Right Reverend Robert Clayton, D. D. Lord Bishop of Clogher." This letter consists of six folio pages, and bears date in 1747. After the Doctor's death, an improved edition of his book came out in 1757, under the title of "Travels or Observations relating to several parts of Barbary and the Levant. Illustrated with Cuts. The second edition, with great Improvements. By Thomas Shaw, D. D. F. R. S. Regius Professor of Greek, and Principal of St. Edmund Hall, in the University of Oxford." The contents of the Supplement are interwoven in this edition; and the improvements were made, and the edition prepared for the press, by the author himself, who expressly presented the work, with these additions, alterations, and improvements, to the public, as an essay towards restoring the antient geography, and placing in a proper light the natural and sometimes civil history of those countries where he travelled.

SHEFFIELD (JOHN), duke of Buckinghamshire, and a writer of some name in verse and prose, was born about 1650, if we may believe himself; for he tells us, that he was seventeen when prince Rupert and the duke of Albemarle jointly commanded the fleet against the Dutch, which was in 1666: so that the author of the "Peerage of England" must be in an error, who places his birth in 1646. He lost his father at nine years of age; and his mother, marrying lord Ossulston, the care of his education was left entirely to a governor, who travelled with him into France, but did not greatly improve him in his studies. Having however fine parts and a turn to letters, he made up the defects of his education, and acquired a very competent share of learning. He went a volunteer in the second Dutch war; and afterwards, between 1673 and 1675, made a campaign in the French service. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were sent to defend it, and accordingly was appointed commander of them. He was then earl of Mulgrave, and one of the lords of the bed-chamber to Charles II. May, 1674, he was installed knight of the garter; and now began to make a figure at court. An affection to the Princess Anne, and an attempt to be more closely connected with her, involved him at this time in some small disgrace with Charles II; whose favour however he soon recovered, and enjoyed ever after. He does not, by this presumption as it was called, seem to have offended the princess in the least: "Queen Anne," says a certain writer, "undoubtedly had no turn to gallantry, yet so far resembled her predecessor Elizabeth as not to dislike a little homage to her person.

This

This duke was immediately rewarded on her accession, for having made love to her before her marriage." He continued in several great posts during the short reign of James II: he had been appointed lord-chamberlain of his majesty's household in 1685, and was also one of his privy council. He understood a court perfectly well; and "was apt," as Burnet says, "to comply with every thing that he thought might be acceptable. He went with the king to mass, and kneeled at it: and, being looked on as indifferent to all religions, the priests made an attack on him. He heard them gravely arguing for transubstantiation: he told them, he was willing to receive instruction: he had taken much pains to bring himself to believe in God, who made the world and all men in it: but it must not be an ordinary force of argument that could make him believe, that man was quits with God, and made God again."

He greatly disapproved several imprudent and unjustifiable measures taken by king James, yet was not a friend to the Revolution; and, though he paid his respects to king William before he was advanced to the throne, yet was not in any post of the government till some years after. Nevertheless, when it was debated in parliament, whether the prince of Orange should be proclaimed king, or the princess reign solely in her own right, he voted and spoke for the former. He was created marquis of Normanby by king William, enjoyed some considerable posts under that prince, and was generally pretty well in his favour and confidence. April 1702, after the accession of Queen Anne, he was sworn lord privy seal; appointed the same year one of the commissioners to treat of an union between England and Scotland; and, March following, created duke of Normanby first, and then duke of Buckinghamshire. He was always attached to Tory principles; and was instrumental in the change of the ministry in 1710. Before this time he had been out of place, and did not so much as pay his compliments at court; but, in 1711, he was made steward of her majesty's household, and president of the council, and so continued to the end of her reign. Upon her decease, Aug. 1, 1714, he was one of the lords justices of Great-Britain till George I. arrived from Hanover: after which he seems to have been laid aside, as of principles and a complexion different from the succeeding ministry, and therefore of no farther use. He spent the remainder of his life in an indolent retirement [A], and died Feb. 24, 1720-1,

[A] In a reprinted letter, dated Nov. 10, 1719, he tells a friend, "The duchess of Buckingham and myself are the greatest eaters of oysters in all England; and pray do what you can for us."

aged 75. He was buried in Westminster-abbey, after lying some days in state at Buckingham-House; and a monument was erected over him, with this inscription, as directed in his will, viz. in one place,

“ Pro Rege sæpe, pro Republica semper.”

In ano her place,

“ Dubius, sed non improbus vi. i.

“ Incertus morior, sed inturbatus.

“ Humanum est nescire & errare.

“ Christum adveneror, Deo confido

“ Omnipotenti, benevolentissimo.

“ Ens Entium, miserere mei.”

The second line of the epitaph stands as follows on the duke's monument, “ Incertus morior, non perturbatus;” and the words “ Christum adveneror” are omitted, at the desire, as is said, of the pious bishop Atterbury, who thought the verb *adveneror* not full enough, as applied to Christ. Great clamours, it seems, were raised against this epitaph, many asserting that it proved the duke a sceptic; and, as great a trifle as it may seem, his grace's orthodoxy became the subject of a controversy: it was however defended in form by Dr. Fiddes, in “ A letter to a Freethinker, 1721,” 8vo. The duke had three wives, the last of which was Catharine, natural daughter to James II, by Catharine Sedley, countess of Dorchester. He had only one son by this lady, who, dying at Rome 1753, just when he had entered his 20th year, left the family-estate to be inherited by natural children, of which the duke had several.

His writings were splendidly printed in 1723, in 2 vols. 4to, and have since been reprinted, 1729, in 2 vols. 8vo. The first contains his poems upon various subjects: the second, his prose-works, which consist of historical memoirs, speeches in parliament, characters, dialogues, critical observations, essays, and letters. It may be proper to observe, that the edition of 1729 is castrated, some particulars relating to the Revolution in 1723 having given offence. Great eulogiums have been bestowed upon our author and his works.

Dryden has given many testimonies of his critical and poetic merit. He dedicated his translation of Virgil's *Æneid* to him, and gave this reason for it in the close of his dedication: “ Had I not addressed to a poet, and a critic of the first magnitude, I had myself been taxed for want of judgement, and shamed my patron for want of understanding.”

“ Happy

“ Happy the poet ! blest the lays !
 “ Which Buckingham has deign’d to praise.”

PRIOR’S ALMA.

“ Nor Tyber’s streams no courtly Gallus see,
 “ But smiling Thames enjoys his Normanby.”

GARTH’S Dispensary.

“ Yet some there were among the founder few
 “ Of those, who less presum’d and better knew,
 “ Who durst assert the juster ancient cause,
 “ And here restor’d wit’s fundamental laws.
 “ Such was the Muse, whose rules and practice tell,
 “ Nature’s chief master-piece is writing well.”

POPE’S Essay on Criticism.

This last line is taken from the duke’s “ Essay on Poetry.” “ We have three poems in our tongue,” says Addison, which are of the same nature, and each of them a masterpiece in its kind : the ‘ Essay on Translated Verse,’ the ‘ Essay on Poetry,’ and the ‘ Essay on Criticism.’—“ Our language,” says Burnet, “ is now certainly proper, and more natural than it was formerly, chiefly since the correction that was given by the ‘ Rehearsal ;’ and it is to be hoped, that the ‘ Essay on Poetry, which may be well matched with the best pieces of its kind that even Augustus’s age produced, will have a more powerful operation, if clear sense, joined with home but gentle reproofs, can work more on our writers than that unmerciful exposing of them has done.”

If ever “ *laudari a laudatis viris*” could stamp credit and lasting reputation, it must have done it here ; for, it is not easy to produce a character better supported with testimonies of its real worth and merit. We have been at the pains of transcribing these testimonies, chiefly to shew, what a precarious and uncertain thing literary reputation is, and how miserably many an author may flatter and delude himself with dreams and visions of immortal fame : for, hear what two of the present times have said of this so-much-admired duke of Buckinghamshire. “ The coldness and neglect,” says one of them (Warton on Pope), “ with which this writer, formed only on the French critics, speaks of Milton, must be considered as proofs of his want of critical discernment, or of critical courage. I can recollect no performance of Buckingham that stamps him a true genius ; his reputation was owing to his rank. In reading his poems, one is apt to exclaim with our author—

“ What woful stuff this Madrigal would be
 “ In some starv’d hackney souneteer, or me !

“ But

“ But let a lord once own the happy lines,

“ How the wit brightens, how the style refines !

“ It is certain,” says the other, “ that his grace’s compositions in prose have nothing extraordinary in them : his poetry is most indifferent ; and the greatest part of both is already fallen into total neglect.”

We mean not to rest the duke’s literary merit upon the authority of these two writers, but only to shew the sense the present age has of it, as here represented by them.

SHELDON (GILBERT), archbishop of Canterbury, was born in 1598, entered of Trinity-college, Oxford, 1613; and, in 1622, was elected fellow of All-Souls in the same university. About this time, taking orders, he became chaplain to Thomas lord Coventry, keeper of the great seal, who found him very expert, and of great use, not only in matters relating to the church, but in many other businesses of importance; on which account he highly esteemed him, gave him a prebend of Gloucester, and recommended him to Charles I. He was presented by the king to the vicarage of Hackney in Middlesex; and was also rector of Ickford in Buckinghamshire, and of Newington in Oxfordshire. In 1635, he was chosen warden of All-Souls college; and, being esteemed a learned man, and equal to any preferment the church could yield, was designed to be made master of the Savoy-hospital, and dean of Westminster: but his settlement in them was prevented by the civil wars. During these he firmly adhered to the king, and was one of the chaplains whom his majesty sent for to attend his commissioners at the treaty of Uxbridge. Here he argued so warmly in favour of the Church of England, that he drew upon himself the envy and resentment of the parliamentarians, which they made him afterwards sufficiently feel: for, their visitors ejected him from his wardenship, took possession of his lodgings by force, and imprisoned him and Dr. Hammond for six months, that their eminence and influence in the university might not obstruct their proceedings: but the reforming committee set him at liberty Oct. 24, 1648, on condition that he should never come within five miles of Oxford; that he should not go to the king in the Isle of Wight; and that he should give security to appear before them, at fourteen days warning, whenever cited.

He now retired to Shelfton in Derbyshire, and spent his time in a studious retirement, till a fair prospect of a happy restoration. On this event he became repossessed of his wardenship, was made master of the Savoy, and dean of the chapel-royal; and, on Juxton’s translation to Canterbury, was promoted to London. The famous conference in 1661, between

tween the Episcopal and Presbyterian divines, was held at his lodgings in the Savoy, and thence distinguished by the name of the Savoy conference; in which the Presbyterians accuse him of being too rigid, and blame him for afterwards promoting the execution of the uniformity and conventicle acts. In 1663, he succeeded to the archbishoprick of Canterbury; and, during the time of the plague, 1665, continued at his palace at Lambeth. In 1667, he was chosen chancellor of the university of Oxford, in the room of lord Clarendon. The same year he lost the king's confidence, by advising him to put away his mistress Barbara Villiers, which he never afterwards could recover. Two years after, he retired from public business, and spent his remaining days chiefly at his palace at Croydon. He died Nov. 9, 1677, aged almost 80.

He never published any thing but a sermon preached before the king at Whitehall, upon June 28, 1660, being the day of solemn thanksgiving for the happy return of his majesty, on Psalm xviii 49. But his many acts of munificence and charity, and particularly the sumptuous and magnificent theatre at Oxford, will preserve his memory to the latest posterity.

SHELLEY (GEORGE), a celebrated English penman, was born about the time of the great fire of London, 1666. His first publication came out in 1705, intituled, "The Penman's Magazine," adorned with fancies after Seddon's Originals, engraved on 32 plates by Nutting. In 1708, he published his "Natural Writing," in 26 long folio plates, mostly engraved by George Bickham; but it cannot be praised for its freedom. The author lived then at the Hand and Pen, in Warwick-lane; but he soon after obtained the writing-master's place to Christ's-Hospital; and in 1714, he gave the public his second part of his "Natural Writing," engraved by Bickham. He was then writing-master of Christ's-Hospital.

Prefixed to this is "More's Essay on the Origin, Use, and Improvements of the Art of Writing;" it was again reprinted by the Author in 1716, with seven copper-plates of his own. He inserted seven copies of his writing in that repertory of writing George Bickham's "Penman's Companion." He died in low circumstances, about the year 1736, and was succeeded in his place at Christ's-Hospital by one Benjamin Durnford, who died in 1741.

SHENSTONE (WILLIAM), eldest son of a plain uneducated country gentleman, of Hales-Owen, Shropshire, who farmed his own estate, was born Nov. 1714. He learned to read of an old dame, whom his poem of the "School-mistress" has delivered to posterity; and soon received such delight from books, that he was always calling for new entertainment, and

expected that, when any of the family went to market, a new book should be brought him, which, when it came, was in fondness carried to bed and laid by him. It is said, that, when his request had been neglected, his mother wrapped up a piece of wood of the same form, and pacified him for the night. As he grew older, he went for a while to the grammar-school in Hales-Owen, and was placed afterwards with Mr. Crumpton, an eminent schoolmaster at Solihul, where he distinguished himself by the quickness of his progress. When he was young (June 1724) he was deprived of his father; and soon after (August 1726) of his grandfather; and was, with his brother, who died afterwards unmarried, left to the care of his grandmother, who managed the estate. From school he was sent in 1732 to Pembroke-college in Oxford, a society which for half a century has been eminent for English poetry and elegant literature. Here it appears that he found delight and advantage; for he continued his name there ten years, though he took no degree. After the first four years he put on the Civilian's gown, but without shewing any intention to engage in the profession. About the time when he went to Oxford, the death of his grandmother devolved his affairs to the care of the reverend Mr. Dolman, of Brome in Staffordshire, whose attention he always mentioned with gratitude. At Oxford he employed himself upon English poetry; and in 1737 published a small Miscellany, without his name. He then for a time wandered about, to acquaint himself with life; and was sometimes at London, sometimes at Bath, or any place of public resort; but he did not forget his poetry. He published in 1740 his "Judgement of Hercules," addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election: this was, two years afterwards, followed by the "School-mistress." Mr. Dolman, to whose care he was indebted for his ease and leisure, died in 1745, and the care of his own fortune now fell upon him. He tried to escape it a while, and lived at his house with his tenants, who were distantly related; but, finding that imperfect possession inconvenient, he took the whole estate into his own hands, more to the improvement of its beauty than the increase of its produce. Now began his delight in rural pleasures, and his ambition of rural elegance: but in time his expences brought clamours about him, that overpowered the lamb's bleat and the linnet's song; and his groves were haunted by beings very different from fawns and fairies. He spent his estate in adorning it, and his death was probably hastened by his anxieties. He was a lamp that spent its oil in blazing. It is said, that, if he had lived a little longer, he would have been assisted by a pension: such bounty could not have been ever more properly bestowed; but that it was ever asked is not certain; it is too certain that

it never was enjoyed. He died at the Leafowes, of a putrid fever, about five on Friday morning, Feb. 11, 1763; and was buried by the side of his brother in the church-yard of Hales-Owen. He was never married, though he might have obtained the lady, whoever she was, to whom his "Pastoral Ballad" was addressed. He is represented by his friend Doddsley as a man of great tenderness and generosity, kind to all that were within his influence; but, if once offended, not easily appeased; inattentive to economy; and careless of his expences; in his person larger than the middle size, with something clumsy in his form; very negligent of his cloaths, and remarkable for wearing his grey hair in a particular manner; for he held that the fashion was no rule of dress; and that every man was to suit his appearance to his natural form. His mind was not very comprehensive, nor his curiosity active; he had no value for those parts of knowledge which he had not himself cultivated. His life was unstained by any crime; the *Elegy on "Jeffy,"* which has been supposed to relate an unfortunate and criminal amour of his own, was known by his friends to have been suggested by the story of Miss Godfrey in Richardson's "*Pamela*."

His "*Works*" were collected by Mr. Doddsley, in three volumes, 8vo. The first consists of elegies (of which there are twenty-six), odes, songs and ballads, levities, or pieces of humour, and moral pieces; in many of which there is an amiable elegance and simplicity. The second contains his prose works, and consists of several detached observations on men, manners, and things, thrown together in small chapters, without any order or connection. His sentiments and reflexions are for the most part natural and just; many of them new, lively, and entertaining, a few of them rather paradoxical, and some that are false and ill-supported, though, upon the whole, they seem to have been the genuine fruits of a good understanding and an excellent heart. The third volume consists of "*Letters to his Friends*," "*Had I a fortune*" (says this humane and benevolent writer) "*of 8 or 10,000l. a year, I would, methinks, make myself a neighbourhood. I would first build a village; with a church, and people it with inhabitants of some branch of trade that was suitable to the country round. I would then, at proper distances, erect a number of genteel boxes of about a 1000l. a piece, and amuse myself with giving them all the advantages they could receive from taste. These would I people with a select number of well-chosen friends, assigning to each annually the sum of 200l. for life. The salary should be irrevocable, in order to give them independency: the house of a more precarious tenure, that, in cases of ingratitude, I might introduce another inhabitant.*"

SHEPREVE (JOHN), born at Sugworth, in the parish of Rodley, near Abington in Berks, and was fellow and Greek reader in Corpus Christi college, Oxford. He afterwards succeeded Robert Wakefield in the Hebrew professorship of the university of Oxford about 1538. Three years afterwards he, by leave from the heads of the university, began to expound in the public schools the book of Genesis in Hebrew, and would have proceeded through the other books of the Pentateuch, had he not been prevented by death. He died at Agmondesham in Buckinghamshire 1542. He was thought to have surpassed Origen for memory, and Ovid for expedition in versifying; it having been but an ordinary matter with him to compose 100 good verses every day, at vacant hours.

SHERBURNE (SIR EDWARD), an English gentleman, son of Edward Sherburne, esq; a native of Oxford, was born in the parish of St. Giles's, Cripplegate, in London, 1618, and trained up in grammar-learning under Mr. Thomas Farnaby. In 1640, he was sent by his father to travel abroad; and, after staying some time in France, was about to go to Italy, but was recalled on account of his father's sickness, who died soon after his return, about Christmas 1641. Upon his father's decease, Sir Edward succeeded him in the clerkship of his majesty's ordnance; but, about May, was ejected from his place by warrant of the house of lords, and committed prisoner to the Black Rod, for adhering to the king's interests. In October he was released, and went immediately to the king, who made him commissary-general of his artillery; in which place he served at the battle of Edge-Hill, and some time after. Meanwhile he was deprived of a considerable estate, had his house plundered, and a very fine library taken away. After the battle of Edge-Hill, he retired with his majesty to Oxford, where he was created master of arts; and, after the surrender of Oxford to the parliament, lived for some time in the Middle Temple at London, where he published several pieces, as, 1. "Medea," a tragedy, translated from Seneca. Lond. 1648. 2. "Seneca's Answer to Lucilius's Quære, why good Men suffer Misfortunes, seeing there is a Divine Providence? Lond. 1648." Dedicated to king Charles, during his captivity in the Isle of Wight. 3. "A Collection of Poems and Translations, 1651;" on which the learned Thomas Stanley, esq; author of the "Lives of the Philosophers," wrote a copy of verses beginning thus:

"Dear friend, I question, nor can yet decide,
"Whether thou more art my delight and pride."

Upon the return of Sir George Savile, afterwards marquis of Halifax, from his travels in 1652, he was invited to take
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upon him the charge of his affairs; and, some time after, recommended by lady Savile to undertake the tuition of her nephew Sir John Coventry, in his travels abroad. He set out with him from England in March, 1654; and, having travelled through France, Italy, part of Hungary, Germany, Holland, and Flanders, returned in October 1659. After the Restoration, he recovered his place of clerk of the ordnance, "which had been given," says Wood, "to another person by that busy man Sir Antony Ashley Cowper, afterwards Earl of Shaftesbury:" though the best perquisites of his office were soon after retrenched to the value of 500*l.* per annum, on which account his majesty settled on him an annual pension of 100*l.* In 1682 his majesty also conferred upon him the honour of knighthood; by way of recompence, as Wood tells us, for some troubles he met with at the time of the Popish plot, on a suspicion of his being a Roman-catholic: which suspicion, together with a firm adherence to his old principles, was probably the reason why he lost his clerkship of the ordnance upon the abdication of James II. He betook himself ever after to a retired and studious life, and died Nov. 4, 1702, in his 85th year. He was a gentleman extremely accomplished in the belles-lettres; understood the Greek, Latin, French, Italian, and Spanish languages; and was very conversant with their writers, especially their poets.

Besides the works already mentioned, he published some others: as, 4. "The Sphere of Manilius," made English; dedicated to Charles II, and printed in 1675. It contains only the first book of Manilius. 5. "Troades," or "The Royal Captives," a tragedy translated from Seneca, and printed in 1679. 6. He had likewise in manuscript a translation of Seneca's tragedy of "Hyppolitus;" and the translation of Theocritus's 16th Idyllium," printed in Tate's "Miscellanies," is ascribed to him.

SHEREBATOF (Prince), a learned Russian nobleman, is editor of the following works: 1. "A Journal of Peter the Great," in 2 vols. 4to, which he found in the archives, and published by order of the empress. It consists of eight books, five of which were corrected by Peter himself. The first volume begins with the insurrection of the Strelitz in 1698, and finishes with the year 1714; and the second concludes with the peace of Nyftadt in 1721. The learned editor has added several remarks, and some important pieces from the Russian archives. 2. "The Russian History, by an antient An alist, from the beginning of the reign of Noleldimir Monomoka in 1114, to 1472," in which the author particularly dwells upon the civil feuds in the city of Novogorod, and its subjection to Ivan Vassilievitch I. 3. "The Life of Peter the Great,"

n the Russian language, first published at Venice; which the prince reprinted in 1774, and, according to his usual custom, enriched with many historical observations. His own works are, "An Account of the Russian Impostors:" amongst these is the Life of Demetrius, which is chiefly drawn from the same sources as those which Mr. Muller consulted in his relation of the same period. But this noble author's great work which next comes under consideration, is his "History of Russia, from the earliest Times." He has already published 3 vols. 4to, which finish with the reign of Demetrius Donski, who died in 1389. The fourth volume was in the press in the year 1778; but we are not certain whether it has yet made its appearance. Mr. Coxe says, he read with great pleasure the German translation of this performance, which appears to have been a most valuable addition to the history of the North. The author has had access to the imperial archives; he draws his information from the most antient and unquestionable sources; is particularly exact in quoting his authorities; and ranges the events in chronological series with great perspicuity.

SHERIDAN (THOMAS), D.D. the intimate friend of Dean Swift, is said by Shield, in Cibber's "Lives of the Poets," to have been born about 1684, in the county of Cavan, where, according to the same authority, his parents lived in no very elevated state. They are described as being unable to afford their son the advantages of a liberal education; but he, being observed to give early indications of genius, attracted the notice of a friend to his family, who sent him to the college of Dublin, and contributed towards his support while he remained there. He afterwards entered into orders, and set up a school in Dublin, which long maintained a very high degree of reputation, as well for the attention bestowed on the morals of the scholars, as for their proficiency in literature. So great was the estimation in which this seminary was held, that it is asserted to have produced in some years the sum of one thousand pounds. It does not appear that he had any considerable preferment; but his intimacy with Swift, in 1725, procured for him a living in the South of Ireland, worth about 150l. a year, which he went to take possession of, and, by an act of inadvertence, destroyed all his future expectations of rising in the church; for, being at Corke on the first of August, the anniversary of king George's birth-day, he preached a sermon, which had for its text, "Sufficient for the day is the evil thereof." On this being known, he was struck out of the list of chaplains to the lord-lieutenant, and forbidden the castle.

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This living Dr. Sheridan afterwards changed for that of Dunboyne, which, by the knavery of the farmers and power of the gentlemen of the neighbourhood, fell as low as 80*l.* per annum. He gave it up for the free school of Cavan, where he might have lived well in so cheap a country on 80*l.* a year salary, besides his scholars; but the air being, as he said, too moist and unwholesome, and being disgusted with some persons who lived there, he sold the school for about 400*l.* and having soon spent the money, he grew into diseases, and died Sept. 10, 1738, in his 55th year.

Lord Corke has given the following character of him: "Dr. Sheridan was a school-master, and in many instances perfectly well adapted for that station. He was deeply versed in the Greek and Roman languages, and in their customs and antiquities. He had that kind of good-nature which absence of mind, indolence of body, and carelessness of fortune, produced; and although not over strict in his own conduct, yet he took care of the morality of his scholars, whom he sent to the university remarkably well founded in all kinds of classical learning, and not ill-instructed in the social duties of life. He was slovenly, indigent, and cheerful. He knew books much better than men; and he knew the value of money least of all. In this situation, and with this disposition, Swift fastened upon him as upon a prey with which he intended to regale himself whenever his appetite should prompt him." His lordship then mentions the event of the unlucky sermon, and adds, "this ill-starred, good-natured, improvident man returned to Dublin, unlinged from all favour at court, and even banished from the castle. But still he remained a punster, a quibbler, a fiddler, and a wit. Not a day passed without a rebus, an anagram, or a madrigal. His pen and his fiddlestick were in continual motion, and yet to little or no purpose, if we may give credit to the following verses, which shall serve as the conclusion of his poetical character:

- "With music and poetry equally blest'd,
- "A bard thus Apollo most humbly address'd:
- "Great author of poetry, music, and light,
- "Instructed by thee, I both fiddle and write;
- "Yet unheeded I scrape, or I scribble, all day,
- "My tunes are neglected, my verse flung away.
- "Thy substitute here, Vice Apollo, dildains
- "To vouch for my numbers, or list to my strains.
- "Thy manual sign he refuses to put
- "To the airs I produce from the pen or the gut:
- "Be thou then propitious, great Phœbus, and grant
- "Relief, or reward, to my merit or want.

- " Though the Dean and Delany transcendently shine,
 " O ! brighten one solo or sonnet of mine :
 " Make one work immortal ; 'tis all I request.
 " Apollo look'd pleas'd, and, resolving to jest,
 " Replied—Honest friend, I've consider'd your case,
 " Nor dislike your unmeaning and innocent face.
 " Your petition I grant, the boon is not great,
 " Your works shall continue, and here's the receipt ;
 " On rondeaus hereafter your fiddle-strings spend,
 " Write verses in circles, they never shall end."

One of the volumes of Swift's Miscellanies consists almost entirely of letters between him and the dean. He published a prose translation of Persius ; to which he added the best notes of former editors, together with many judicious ones of his own. This work was printed at London, 1739, in 12mo.

SHERIDAN (FRANCES), wife to Thomas Sheridan, M. A. was born in Ireland about the year 1724, but descended from a good English family which had removed thither. Her maiden name was Chamberlaine, and she was grand-daughter of Sir Oliver Chamberlaine. The first literary performance by which she distinguished herself was a little pamphlet at the time of a violent party-dispute relative to the theatre, in which Mr. Sheridan had newly embarked his fortune. So well-timed a work exciting the attention of Mr. Sheridan, he by an accident discovered his fair patroness, to whom he was soon afterwards married. She was a person of the most amiable character in every relation of life, with the most engaging manners. After lingering some years in a very weak state of health, she died at Blois, in the South of France, in the year 1767. Her "Sydney Biddulph" may be ranked with the first productions of that class in ours, or in any other language. She also wrote a little romance in one volume, called, "Nourjahad," in which there is a great deal of imagination, productive of an admirable moral. And she was the authoress of two comedies ; "The Discovery" and "The Dupe."

SHERLOCK (Dr. WILLIAM), an English divine, was born in Southwark about 1641, and educated at Eton school, where he distinguished himself by the vigour of his genius and application to his studies. Thence he removed to Peter House in Cambridge, where he took a bachelor of arts degree in 1660, and a master's in 1665 ; and, four years after, became rector of St. George's, Botolph Lane, in London. In 1680, he took a doctor of divinity's degree ; and, the following year, was collated to a prebend of St. Paul's. Soon after this,

this, he was chosen master of the Temple, and had the rectory of Thetfield in Hertfordshire. After the Revolution, he was suspended from his preferments, for refusing the oaths to William and Mary; but at last took them; and in 1691 was made dean of St. Paul's. He was the author of near fifty books and pamphlets, the greater part of which were of the controversial kind. He wrote several pieces against the Papists, in the reign of James II: he had a terrible controversy with South upon the doctrine of the Trinity: he wrote against the Socinians and against the Dissenters: and he was obliged to defend himself against the clamours and attacks of the Nonjurors, after he had consented to take the oaths. This he did in a piece, intituled, "The Case of the Allegiance due to the Sovereign Princes stated and resolved, according to Scripture and Reason, and the principles of the Church of England, with a more particular respect to the Oath lately enjoined of Allegiance to their present Majesties King William and Queen Mary, 1690," 4to. He was the author also of several works, not controversial; and his "Practical Treatise on Death," in particular, has been highly valued and very much read. He died at Hampstead June 19, 1707, in his 67th year; and was interred in the cathedral of St. Paul. He left two sons and two daughters: the eldest of his sons was Dr. Thomas Sherlock, the late bishop of London. Burnet says, that "he was a clear, polite, and a strong writer, but apt to assume too much to himself, and to treat his adversaries with contempt. This created him many enemies, and made him pass for an insolent haughty man."

SHERLOCK (Dr. THOMAS), bishop of London, was the son of Dr. William Sherlock, and born in 1678. He was sent, after a proper preparation, to Catharine Hall, in Cambridge, where he took his degrees, and of which he became master. He discovered early not only great parts, with deep and extensive learning, but also great wisdom, policy, and talents for governing: and it was in allusion to this part of his character, that Dr. Bentley, during his squabbles at Cambridge, gave him the nickname of Cardinal Alberoni. This we learn from a piece written against Bentley, in 1720, by Dr. Middleton; who, in opposition to the said doctor and his adherents, calls Sherlock "the principal champion and ornament of both church and university."

He was made master of the Temple very young, upon the resignation of his father; and, what is very remarkable, this mastership was held successively, by father and son, for more than seventy years. His first appearance as an author, as far as we are able to discover, was in the way of controversy, and

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that too carried on with uncommon warmth and spirit. He was at the head of the opposition against Hoadly, then bishop of Bangor: during which contest he published a great number of pieces. One of the principal is intituled, "A Vindication of the Corporation and Test Acts: in Answer to the Bishop of Bangor's Reasons for the Repeal of them. To which is added a second part, concerning the Religion of Oaths, 1718;" 8vo. He was dean of Chichester, as well as master of the Temple, when he wrote this. The bishop of Bangor answered him in a piece intituled, "The common Rights of Subjects defended, and the Nature of the Sacramental Test considered, 1719," 8vo: yet, while he opposed strenuously the principles of his antagonist, he gave the strongest testimony that could be of his abilities; for, in the beginning of his preface, he calls his own book "An Answer to the most plausible and ingenious Defence, that, he thinks, has ever yet been published, of excluding men from their acknowledged civil Rights, upon the account of their differences in Religion, or in the circumstances of Religion." Sherlock replied to the bishop, in a small pamphlet, wherein he sets forth "The true Meaning and Intention of the Corporation and Test Acts asserted, &c. 1719," 8vo.

About three years after, Mr. Collins published his famous book, intituled, "A Discourse of the Grounds and Reasons of the Christian Religion:" where he endeavours to fix the evidences of it chiefly, if not solely, upon the prophecies of the Old Testament; and then explains these prophecies in such a manner, as that they may seem to have no better foundation than the *Divination* among the heathens; "who learnt," says he, "that art in schools, or under discipline, as the Jews did prophesying in the schools and colleges of the prophets." This work occasioned many pieces to be written upon the subject of prophecy; and, though Sherlock did not enter directly into the controversy, yet he took an opportunity of communicating his sentiments, in six discourses delivered at the Temple Church, in April and May, 1724. These Discourses he published the year after, with this title, "The Use and Intent of Prophecy, in the several ages of the world," 8vo: where we have a regular series of prophecies, deduced through the several ages from the beginning, and presented to us in a connected view; together with the various degrees of light distinctly marked out, which were successively communicated in such a manner, as to answer the great end of religion and the designs of providence, till the great events to which they pointed should receive their accomplishment. These discourses have been exceedingly admired, and gone through several editions. The fourth, corrected and enlarged,
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was published in 1744, 8vo; to which are added, "Four Dissertations: 1. 'The Authority of the second Epistle of St. Peter.' 2. 'The Sense of the Antients before Christ, upon the Circumstances and Consequences of the Fall.' 3. 'The blessing of Judah,' Gen. xlix. 4. 'Christ's Entry into Jerusalem.'" Three of these dissertations, if we mistake not, accompanied the discourses from their first publication; the fourth was added afterwards. In 1749, Sherlock, then bishop of London, published "An Appendix to the second Dissertation, being a farther enquiry into the Mosaic account of the Fall." 8vo. An advertisement is prefixed, setting forth, that the dissertation was drawn up some years since, and intended as an examination of the objections made to the History of the Fall by the author of the "Literal Scheme of Prophecy;" but, that author being dead, was now published, not in answer to him, but to all who call in question, or are offended with, the History of the Fall, as it stands recorded by Moses. Whether Dr. Middleton, who had ridiculed the "Literal History of the Fall," took himself to be particularly aimed at here, or whether he acted from other private motives of resentment, we know not; but he published the year after, 1750, a sharp and satirical "Examination of the Discourses upon Prophecy, with Animadversions upon this Dissertation:" in which he undertakes to explain and affirm these four points: 1. "That the use of Prophecy, as it was taught and practised by Christ, his Apostles, and Evangelists, was drawn entirely from single and separate predictions, gathered by them from the books of the Law and the Prophets, and applied, independently on each other, to the several acts and circumstances of the life of Jesus, as so many proofs of his Divine Mission; and, consequently, that his Lordship's pretended chain of Antediluvian Prophecies is nothing else but a fanciful conceit, which has no connection at all with the evidences of the Gospel." 2. "That the Bishop's exposition of his text is forced, unnatural, and inconsistent with the sense of St. Peter, from whose epistle it is taken." 3. "That the historical Interpretation, which he gives to the account of the Fall, is absurd and contradictory to reason; and that the said account cannot be considered under any other character than that of Allegory, Apologue, or Moral Fable." 4. "That the Oracles of the Heathen World, which his Lordship declares to have been given out by the Devil, in the form of a Serpent, were all impostures, wholly managed by human craft, without any supernatural aid or interposition whatever."

In 1728 he was preferred to the bishopric of Bangor, and translated thence to Salisbury in 1734. In 1747, upon the death of Potter, he had an offer made him of the archbishopric of

of Canterbury, but declined it on account of the very ill state of health he was then in: yet, recovering in a good degree, he ventured to succeed Gibson in the see of London the year after. But bodily infirmities began to affect him very much; and, though for three or four years he applied himself to business, and made one general visitation of his diocese in person, yet he was then visited with a very terrible illness, which deprived him almost first of the use of his limbs, and then of his speech, insomuch that he could not be understood but by those who were constantly about him. Still the powers of his understanding continued in their full vigour; and under this weak state of body, in which he lay many years, he revised, corrected, and published, 4 vols. of Sermons in 8vo; which, besides the excellences they have in common with the best productions in this way, are particularly to be admired for their ingenuity and elegance. He died July 18, 1761, in his 84th year; having for some years ceased to enjoy himself with comfort, or to interfere at all with the affairs of the world.

“His learning,” says Dr. Nicholls, “was very extensive: God had given him a great and an understanding mind, a quick comprehension, and a solid judgement. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested well the antient authors, both Greek and Latin, the philosophers, poets, and orators: from whence he acquired that correct and elegant style, which appears in all his compositions. His knowledge in divinity was obtained from the study of the most rational writers of the church, both antient and modern: and he was particularly fond of comparing scripture with scripture, and especially of illustrating the epistles and writings of the apostles, which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His skill in the civil and canon law was very considerable; to which he had added such a knowledge of the common law of England, as few clergymen attain to. This it was that gave him that influence in all causes where the church was concerned; as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land.” Nicholls then mentions his constant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Christianity, and his large and diffusive munificence and charity. “The instances of his public charities,” says he, “both in his life-time and at his death, are great, and like himself. He has given large sums of money to the corporation of clergymen’s sons, to several of the hospitals, and to the society for propagating the gospel in foreign parts: and at the instance of the said society, he consented to
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print at his own charge an impression of two thousand sets of his valuable discourses at a very considerable expence; and they have been actually sent to all the islands and colonies in America; and, by the care of the governors and clergy, it is hoped that by this time they are all properly distributed among the people of those respective colonies, to their great improvement in the knowledge of rational and practical Christianity. And, to mention one instance more of his great charity and care for the education of youth, he has given to Catharine Hall in Cambridge, the place of his education, his valuable library of books, and donations for the founding a librarian's place, and a scholarship.

SHERLOCK (RICHARD), was a native of Oxton, in Werrall, in the county of Chester. He received part of his education at Magdalen hall, in Oxford, whence he removed to Trinity college, Dublin. He was some time a minister of several parishes in Ireland; but during the civil war he came to England, and was made chaplain to one of his Majesty's regiments at Nantwich, in Cheshire. About the time of the restoration he was made doctor of divinity in the university of Dublin; and was, by favour of his patron, James earl of Derby, preferred to the rich benefice of Winwick. He was a very charitable man, and relieved the distressed from principle of heart. His chief work is his "Practical Christian;" to which, in the sixth edition, is prefixed his life, written by Dr. Thomas Wilson, the primitive bishop of Sodor and Man. He died June 20, 1689, aged 76.

SHIRLEY (JAMES), an English dramatic writer and poet, was of an antient family, and born about 1594, in the parish of St. Mary Wool-Church, London. He was educated at Merchant-Taylors school, and thence removed to St. John's college in Oxford; where Laud, then president of that college, conceived a great affection for him, on account of his excellent parts; yet would often tell him, as Wood relates, that "he was an unfit person to take the sacred function upon him, and should never have his consent;" because Shirley had then a large mole upon his left cheek, which some esteemed a deformity. Afterwards, leaving Oxford without a degree, he went to Cambridge, where it is presumed he took the degree in arts; for he soon after entered into orders, and took a cure at or near St. Alban's, in Hertfordshire. Mean while, growing unsettled in his principles, he changed his religion for that of Rome, left his living, and taught a grammar school in the town of St. Albans; but, this employment being uneasy to him, he retired to London, lived in Gray's-inn, and set himself heartily to write plays. By this he gained, not only a comfortable livelihood, but also very great respect and encouragement

agement from persons of quality; especially from Henrietta Maria, Charles Ist's queen, who made him her servant. When the rebellion broke out, he was obliged to leave London and his family; for he had a wife and children: and, being invited by his patron, William Earl of Newcastle, to take his fortune with him in the wars, he attended his lordship. Upon the decline of the king's cause, he retired to London; where, among other of his friends, he found Thomas Stanley, esq. author of the "Lives of the Philosophers," who supported him for the present. The acting of plays being prohibited; he then returned to his old occupation of teaching school, which he did in White Friars; and educated many youths, who afterwards proved eminent men. At the Restoration; several of his plays were brought upon the theatre again; and it is probable he subsisted very well, though it does not appear how. In 1666 he was forced, with his second wife Frances, by the great fire in September, from his house near Fleet-street, into the parish of St. Giles's in the fields, where, being extremely affected with the loss and terror that fire occasioned, they both died within the space of twenty-four hours, and were both interred in the same grave, Oct. the 29th.

Besides thirty-seven plays, tragedies and comedies, printed at different times, he published a volume of poems in 1646, 8vo, with his portrait before them; and three tracts relating to grammar. He assisted his patron the earl, afterwards duke of Newcastle, in composing several plays, which the duke published; as likewise Mr. John Ogilby, in his translation of Homer and Virgil, with writing notes on them. Wood tells us, that "he was the most noted dramatic poet of his time;" and Langbaine calls him "one of such incomparable parts, that he was the chief of the second-rate poets, and by some even equal to Fletcher himself."

There was one Mr. HENRY SHIRLEY, a contemporary of our author, who wrote a tragedy called "The Martyred Soldier;" which was often acted with general applause. It was printed in 1631, and dedicated by the publisher J. K. to Sir Kenelm Digby; the author being then dead.

SHORE (JANE), the celebrated concubine of our licentious Edward IV. was the wife of Mr. Matthew Shore, a goldsmith in Lombard-street, London. Kings are seldom unsuccessful in their amorous suits; therefore there was nothing wonderful in Mrs. Shore's removing from Lombard-street to shine at court as the royal favourite. Historians represent her as extremely beautiful, remarkably cheerful, and of most uncommon generosity; the king, it is said, was no less captivated with her temper than with her person: she never made use of her influence over him to the prejudice of any

any one ; and, if she ever importuned him, it was in favour of the unfortunate. After the death of Edward, she attached herself to the lord Hastings ; and when Richard III. cut off that nobleman as an obstacle to his ambitious schemes, Jane Shore was arrested as an accomplice, on the ridiculous accusation of witchcraft : this however terminated only in a public penance ; excepting that Richard rifled her of all her little property. But, whatever severity might have been exercised toward her, it appears that she was alive, though sufficiently wretched, under the reign of Henry VIII. when Sir Thomas More saw her poor, old, and shrivelled, without the least trace of her former beauty. Mr. Rowe, in his tragedy of Jane Shore, has adopted the popular story, related in the old historical ballad, of her perishing by hunger in a ditch where Shoreditch now stands. But Stow assures us that street was so named before her time.

SHOVEL (Sir CLOUDESLEY), born about 1650, of parents in middling circumstances, and put apprentice to some mean trade, to which he applied himself for some years ; but finding no appearance of raising his fortune in that way, he betook himself to sea, under the protection of Sir Christopher Mynns, with whom, and it is to his honour to relate it, he went as a cabin-boy, but, applying himself very assiduously to the study of navigation, soon became an able seaman, and quickly arrived at preferment. In 1674, our merchants in the Mediterranean being very much distressed by the piratical state of Tripoly, a strong squadron was sent into those parts under the command of Sir John Narborough, who arrived before Tripoly in the spring of the year, and found all things in good order for his reception. Being, according to the nature of his instructions, desirous to try negotiation rather than force, he thought proper to send Shovel to demand satisfaction for what was past, and security for the time to come. Shovel went on shore, and delivered his message with great spirit ; but the Dey, despising his youth, treated him with much disrespect, and sent him back with an indefinite answer. Shovel, on his return to the admiral, acquainted him with some things he had observed on shore. Sir John sent him back with another message, and well furnished him with proper rules for conducting his enquiries and observations. The Dey's behaviour was worse the second time. When Shovel returned, he assured the admiral it was very practicable to burn the ships in the harbour, notwithstanding their lines and forts ; accordingly, in the night of the 4th of March. Shovel, with all the boats in the fleet, filled with combustible matter, went boldly into the harbour, and met with more success, in destroying the enemies ships, than could have been expected.

Of this Sir John Narborough gave so honourable account in his letters, that the next year Shovel had the command given him of the *Sapphire*, a fifth rate; whence he was not long after removed into the *James* galley, a fourth rate, in which he continued till the death of Charles II. There were some reasons which engaged king James to employ captain Shovel, though he was a man far from being in his favour: accordingly he was preferred to the *Dover*, in which situation he was when the Revolution took place.

He was in the first battle, that of Bantry-bay, in the *Edgar*, a third-rate; and so distinguished himself by courage and conduct, that, when king William came down to Portsmouth, he conferred on him the honour of knighthood. In 1690, he was employed in conveying king William and his army into Ireland, who was so highly pleased with his diligence and dexterity, that he did him the honour to deliver him a commission of rear admiral of the blue with his own hand. Just before the king set out for Holland, in 1692, he made him rear admiral of the red, at the same time appointing him commander of the squadron that was to convoy him thither. On his return, Shovel joined admiral Russell with the grand fleet, and had a share in the glory of the victory at La Hogue. In 1700 he was sent to bring the spoils of the Spanish and French fleets from Vigo. In 1703, he commanded the grand fleet up the Straights; where he protected our trade, and did all that was possible to be done for the relief of the Protestants then in arms in the Cevennes; and countenanced such of the Italian powers as were inclined to favour the allies. In 1704 he was sent, with a powerful squadron, to join Sir George Rooke, who commanded a grand fleet in the Mediterranean, and had his share in the action off Malaga. Upon his return he was presented to the queen by prince George, as lord high admiral, and met with a very gracious reception; and was next year employed as commander in chief. In 1705, when it was thought necessary to send both a fleet and army to Spain, Sir Cloudesley accepted the command of the fleet jointly with the earls of Peterborough and Monmouth, which sailed to Lisbon, thence to Catalonia, and arrived before Barcelona on the 12th of August; and it was chiefly through his activity, in furnishing guns for the batteries and men to play them, and assisting with his advice, that the place was taken.

After the unsuccessful attempt upon Toulon, in which Sir Cloudesley performed all in his power, he bore away for the Straights; and soon after resolved to return home. He left Sir Thomas Dilkes at Gibraltar, with nine ships of the line, for the security of the coasts of Italy: and then proceeded with

with the remainder of the fleet, consisting of ten ships of the line, four fire-ships, a sloop and a yacht, for England. Oct. 22, he came into the soundings, and had ninety fathom water. About noon he lay-by; but at six in the evening he made sail again, and stood away under his courses, believing, as it is supposed, that he saw the light on Scilly. Soon after which, several ships of his fleet made the signal of distress, as he himself did; and several perished, besides the admiral's: there were on-board the Association, with him, his sons in law and many young gentlemen of quality. His body was thrown ashore the next day upon the island of Scilly, where some fishermen took him up; and, having stolen a valuable emerald-ring from his finger, stripped and buried him. This coming to the ears of Mr. Paxton, who was purser of the Arundel, he found out the fellows, declared the ring to be Sir Cloudesley Shovel's, and obliged them to discover where they had buried the body; which he took up and carried on-board his own ship to Portsmouth. It was thence conveyed to London; and buried in Westminster-abbey with great solemnity, where a monument was afterwards erected to his memory by the queen's direction.

Sir Cloudesley Shovel was, at the time of his death rear-admiral of England, admiral of the white, commander in chief of her majesty's fleets, and one of the council to prince George of Denmark, as lord high admiral of England. He married the widow of his patron Sir John Narborough, by whom he left two daughters, co-heiresses.

SHOWER (JOHN). He was born in London 1660, and educated in the academy kept by Mr. Doolittle at Ilington. In the same academy were several other students, who afterwards made a considerable figure in the world, particularly the celebrated Sir Richard Blackmore: six of these students made the tour of Europe; and in some places their imprudences involved them in troubles. In 1687, when king James's toleration came out, Mr. Shower was ordained minister of a congregation in Jewin-street, where his popular abilities procured him much respect. He was the author of several works: but the most considerable are, his "Sacramental Sermons," and "Reflections on Time and Eternity." He died at Hoxton 1718, aged 58.

SHREWSBURY (ELIZABETH, Countess of). This lady, not more remarkable for her honourable alliances than her tranquillity of life through a variety of circumstances, was the daughter and sole heiress of John Hardwich, of Hardwich in Derbyshire, esq. Before she was fourteen she married Robert Barley of Derbyshire esq. a young gentleman of large fortune, who settled the whole of it upon her when he died.

She continued a widow twelve years, and then gave her hand to William Cavendish, of Chatsworth esq. ancestor of the present Duke of Devonshire, by whom she had, 1. Henry, who settled at Tutbury in Staffordshire. 2. William, the first earl of Devonshire. 3. Charles, father of William Duke of Newcastle. Also three daughters: 1. Frances, from whom the Pierpoints, dukes of Kingston, were descended. 2. Elizabeth, married to Charles duke of Lenox, uncle of king James I. and father of Lady Arabella, who died a prisoner in the Tower. 3. Mary. Her third husband was sir William St. Low, who settled his whole estate upon her. Her fourth husband was George earl of Shrewsbury, who died 1570. She was seventeen years keeper of Mary queen of Scots, and died 1607, aged 87, being interred under a fine monument in the church of Allhallows in Derby.

SHUTER (EDWARD), an excellent actor, born of obscure parentage. His father was a chairman, who plied in the purlieu of Covent-garden. His education was low, and his circumstances doubtful in early life: when young he was engaged with Mr. Chapman the actor, who employed him as a marker at his billiard-table; but, finding in him a genius for the stage, he had him taught such theatrical manœuvres as attracted the notice of Mr. Macklin. Mr. Rich, patentee of Covent-garden theatre, first engaging him at a low price for his humour, granted him a larger stipend on his becoming the favourite of the town. From this period Shuter became an actor of consequence: his company was sought by the choice spirits of the age, whose vigils often interrupted his theatrical studies. Hence he was frequently most erroneously deficient in his part, which brought on him the censure of the judicious, who frequently reprimanded him severely in the public prints. But, as he aimed only at popularity and characteristic humour without being the chaste actor, their strictures had little or no effect. His Justice Clack and Midas will never be forgotten.

SIBBALD (Sir ROBERT). He was born at his paternal estate near Leslie in Fifeshire 1643, and was educated in St. Salvator's college, in the university of St. Andrew, where he took his degrees, and then travelled into France and Italy. Being extremely curious in his enquiries after knowledge, he acquired the friendship of the most eminent persons in the literary world; and, on his return to Scotland, projected the plan for establishing a royal college of physicians in Edinburgh. He likewise planted the botanical garden, which has been since his time much improved. In 1686, he embraced the Romish religion; but, being afterwards ashamed of that part of his conduct, he read his recantation in the church of Liberton, near Edinburgh. His practice in the physical line was

was very extensive ; but most of his leisure-hours were spent in studying the antiquities of Scotland. He died at Edinburgh 1750, aged 62. He wrote " The Natural History of Scotland," " The History of Fifeshire;" and several other curious articles.

SICINUS (DENTATUS), a Roman soldier, who for his extraordinary strength and bravery was called *ACHILLES ROMANUS*. He is said to have charged in a hundred and twenty battles, and to have received five and forty wounds with his face to the enemy, but not one upon his back. He was rewarded with eight golden coronets, and triumphed nine times with his generals. Gellius, lib. 2. cap. 11. Pliny, lib. 7, cap. 28. Lib. 22, cap. 5.

SIDNEY (Sir PHILIP), an English gentleman of great wit, learning, politeness, and courage, was the son of Sir Henry Sidney, by Mary, eldest daughter of John Dudley, duke of Northumberland ; and born, as is supposed, at Penshurst in Kent, 1554. His Christian name is said to have been given him by his father from king Philip of Spain, then lately married to queen Mary of England. While he was very young he was sent to Christ-Church in Oxford, where he continued till he was about seventeen, and then was sent to travel. He was at Paris the 24th of August 1572, when the dreadful massacre of the Huguenots was made ; and fled with other Englishmen to the house of Walsingham, the ambassador there from England. Thence he went soon after through Lorraine, and by Strasburg and Heidelberg to Frankfurt. In Germany he became acquainted with Hubert Languet, whose letters to him in Latin were printed at Amsterdam in 1646. Sir Philip lived with him at Vienna for some months ; and, Sept. 1573, went into Hungary, and thence into Italy, where he continued all the winter and most of the summer of 1574. He returned then to Germany, and about May 1575 to England. In 1576, he was sent by the queen to Randolph Emperor of Germany, to condole on the death of Maximilian, and also to other princes of Germany : at which time, says Wood, he caused this inscription to be written under his arms, which he then hung up in all places where he lodged, viz. "*Illustrissimi & generosissimi viri Philippi Sidnæi Angli, pro regis Hiberniæ filii, Comitum Warwici & Leicestræ nepotis, serenissimæ Reginæ Angliæ ad Cæsarem legati.*" The year following, on his return, he visited Don John of Austria, vice-roy in the Low-Countries for the king of Spain, and William prince of Orange ; the former of whom, though at first receiving him carelessly on account of his youth, yet, upon a closer converse and better knowledge of him, shewed him higher marks of respect than

he did to the ambassadors of great princes. In 1579, though neither magistrate nor counsellor, he opposed the queen's intended marriage with the duke of Anjou, and gave his reasons in a letter humbly addressed to her majesty, which is printed in the "Cabala:" he presented this address at the desire of some great person; his uncle Robert earl of Leicester, as Wood supposes. About the same time there happened a high quarrel between him and Edward Vere earl of Oxford: it was at a tennis-court, and about nothing; yet was brought before the queen, and probably occasioned him to withdraw from court in 1580. It was during this retirement that he is supposed to have written his celebrated romance, called "Arcadia." In 1582, he was knighted by her majesty. In 1585, he designed an expedition with Sir Francis Drake into America; but was restrained by the queen, and was made governor of Flushing and general of the horse. Flushing was about that time delivered to her majesty, as one of the cautionary towns. He distinguished himself in both these posts by his valour and prudence. July, 1586, he surprized Axil, and preserved the lives and honour of the English army at the enterprize of Gravelin. In short, his reputation and fame was so universal, that Sir Robert Naunton tells us, "he was in election for the kingdom of Poland; and that the queen refused to further his preferment, not out of emulation, but out of fear to lose the jewel of his time." But the glory of this Marcellus of the English nation, as it shone exceedingly splendid for the time, so it was but short-lived; for, Sept. 22, 1586, he was wounded at the battle of Zutphen, and carried to Arnheim, where he languished about three weeks, and died the 16th of October. His body was brought to England, and buried with great funeral pomp in St. Paul's cathedral: but he had no monument or inscription over him. James, king of Scots, afterwards of England, honoured him with an epigraph of his own composition: the university of Oxford published verses to his memory, in 1587; and many members of Cambridge, as well as others, wrote poems on his death. He married the daughter and sole heiress of Sir Francis Walsingham, secretary of State; by whom he had one daughter, born in 1585, who was married to Roger Manners earl of Rutland, but died without issue. Sir Philip's widow afterwards became the wife of Robert Devereux, earl of Essex.

Though Sir Philip Sidney had as great a portion of fame for wit and learning as he had for fine breeding and courage during his life, yet it does not appear that any of his writings were published to the world till some time after his death. His "Arcadia," which is his chief work, was written for the use of his noble, virtuous, and learned, sister

Mary, the wife of Henry earl of Pembroke, but not published; for, says Wood, he was not so fond, as Heliodorus was, of his amorous work, but desired, upon his death-bed, to have it suppressed. It was nevertheless published, and so universally read and admired as to come to an eighth edition in 1633. Some smaller productions of his pen, as well in verse as in prose, were likewise communicated to the public; as, in 1595, "An Apology for Poetry," in prose, which some have esteemed his best performance. No man had ever higher honours paid to him, or greater encomiums lavished on him, than Sir Philip Sidney. "This short lived ornament of his noble family, and the Marcellus of the English nation," says Wood, "hath deserved, and without dispute or envy enjoyed, the most exalting praises of his own and of succeeding ages. The poets of his time, especially Spenser, revered him, not only as a patron but a master; and he was almost the only person, in any age, I will not except Mæcenas, that could teach the best rules of poetry, and most freely reward the performances of poets. He was a man of a sweet nature, of excellent behaviour, of much, and withal of well-digested, learning; so that rarely wit, courage, and breeding, and other additional accomplishments of conversation, have met in so high a degree in any single person.—He was a statesman, soldier, and scholar; a complete master of matter and language, as his immortal pen shews. His pen and his sword have rendered him famous enough: he died by the one, and by the other he will ever live."

The language here used by Wood may serve as a specimen of that sort of panegyric, which has always been given to Sir Philip Sidney, as most justly his right; and it has been a kind of fashion for all writers, when they have had occasion to speak of this undoubtedly very worthy and accomplished young gentleman, to speak of him in this or the like strain. For the singularity of the thing, therefore, we will transcribe a passage from a writer of the present age, wherein a very different estimate of it is made of his merit: after premising, that, if peradventure this writer hath valued it at too little, the world hath certainly been accustomed to value it at too much. Speaking of Sir Fulke Grevile, Lord Brooke, who piqued himself most on being, as he styled himself on his tomb, *THE FRIEND OF SIR PHILIP SIDNEY*, and who has left us a life of him; he represents Sir Philip as 'a man of much note in his time; but one of those admired wits, who have lost much of their reputation in the eyes of posterity. A thousand accidents of birth, court-favour, or popularity, concur sometimes to gild a slender proportion of merit. Attorneys, who look when those beams are withdrawn, wonder

what attracted the eyes of the multitude. No man seems to me so astonishing an object of temporary admiration as the celebrated friend of the lord Brooke, the famous Sir Philip Sidney. The learned of Europe dedicated their works to him: the republic of Poland thought him at least worthy to be in the nomination for their crown: all the muses of England wept his death. When we at this distance of time enquire what prodigious merits excited such admiration what do we find? Great valour. But it was an age of heroes. In full of all other talents, we have a tedious, lamentable, pedantic, pastoral romance, which the patience of a young virgin in love cannot wade through; and some absurd attempts to fetter English verse in Roman chains: a proof that this applauded author understood little of the genius of his own language. The few of his letters extant are poor matters: one to a steward of his father, an instance of unwarrantable violence. By far the best presumption of his abilities, to us, who can judge only by what we see, is a pamphlet published among the Sidney-papers. being an answer to the famous libel, called 'Leicester's commonwealth.' It defends his uncle with great spirit. What had been said in derogation to their blood seems to have touched Sir Philip most. He died with the rashness of a volunteer, after having lived to write with the sangfroid of Mademoiselle Scuderi." To justify the charge of rashness upon Sir Philip, this note is placed at the bottom of the page: "Queen Elizabeth said of lord Essex, We shall have him knocked on the head like that rash fellow Sidney."

SIDNEY (ALGERNON), an English gentleman, who set up Marcus Brutus for his pattern, and died like him in the cause of liberty, was second son of Robert earl of Leicester by Dorothy, eldest daughter of Henry Percy, earl of Northumberland; and was born about 1617. Of his education, and how he spent the younger part of his life, we know nothing. During the civil wars he adhered to the interest of the parliament, in whose army he was a colonel; and was nominated one of the king's judges, though he did not sit among them. He was a zealous republican; and on that account a violent enemy to Cromwell, after he had made himself protector. June 1659 he was appointed, by the council of state, to go with Sir Robert Honeywood, and Bulstrode Whitelocke, esq. commissioners to the Sound, to mediate a peace between the kings of Sweden and Denmark: but Whitelocke observes, that himself was unwilling to undertake that service, "especially," says he, "to be joined with those that would expect precedence of me, who had been formerly ambassador extraordinary to Sweden alone; and I knew well
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the over-ruling temper and height of colonel Sidney. I therefore endeavoured to excuse myself, by reason of my old age and infirmities; but the council pressed it upon me:” however, he was at last excused from going. While Sidney was at the court of Denmark, M. Terlon, the French ambassador there, had the confidence to tear out of a book of mottos in the king’s library this verse; which the colonel, according to the liberty allowed to all noble strangers, had written in it:

“ ——— Manus hæc inimica tyrannis

“ Ense petit placidam sub libertate quietem.”

Lord Moleworth, who relates this in the preface to his spirited account of Denmark, observes, that, “though M. Terlon understood not a word of Latin, he was told by others the meaning of the sentence; which he considered as a libel upon the French government, and upon such as was then setting up in Denmark by French assistance or example.”

At the Restoration, Sidney would not personally accept of the oblivion and indemnity generally granted to the whole nation; but continued abroad till 1677. Then he returned to England, and obtained from the king a particular pardon, upon repeated promises of constant and quiet obedience for the future. Burnet observes, that he came back when the parliament was pressing the king into the war, the court of France having obtained leave for him to return; and that, upon his doing all he could to divert the people from that war, some took him for a pensioner of France: while he in the mean time declared, to those to whom he durst speak freely, that he knew it was a juggle; that our court was in an entire confidence with France; and had no other design in this show of a war but to raise an army, and keep it beyond sea till it was trained and modelled. In 1683, he was accused of being concerned in the Rye-House plot; and, after lord Russell had been examined, was next brought before the king and council. He said, that he would make the best defence he could, if they had any proof against him, but would not fortify their evidence by any thing he should say: so that the examination was very short. He was arraigned for high treason before the chief justice Jeffreys, Nov. 1683; and found guilty. After his conviction he sent to the marquis of Halifax, who was his nephew by marriage, a paper to be laid before the king, containing the main points of his defence upon which he appealed to the king, and desired he would review the whole matter: but this had no other effect, except only to respite his execution for three weeks. When the warrant for his execution was brought, he told the sheriff, that he would not

expostulate any thing upon his own account; for, the world was nothing to him: but he desired it might be considered, how guilty they were of his blood, who had not returned a fair jury. but one packed, and as directed by the king's solicitor. He was beheaded on Tower-hill, where he delivered a written paper to the Sheriff, Dec. 7, 1683: but his attainder was reversed, if that could make him any amends, in the first year of William and Mary. Burnet, who knew him personally, gives the following character of him: "he was," says he, "a man of most extraordinary courage; a steady man, even to obstinacy; sincere, but of a rough and boisterous temper, that could not bear contradiction. He seemed to be a Christian, but in a particular form of his own: he thought it was to be like a divine philosophy in the mind; but he was against all public worship, and every thing that looked like a church. He was stiff to all republican principles; and such an enemy to every thing that looked like monarchy, that he set himself in a high opposition against Cromwell when he was made protector. He had studied the history of government in all its branches, beyond any man I ever knew."

He left behind him "Discourses upon Government;" the first edition of which was in 1698, the second in 1704, folio. To the second is added the paper he delivered to the sheriffs immediately before his death; with an alphabetical table. Some have esteemed these discourses of Sidney upon government so much as to esteem them an ample compensation for the loss of Cicero's six books "*De Republica*:" it is certain, that they abound with strong sense and good learning, and shew their author to have been very consummate in the science of human nature and civil polity.

SIDONIUS (*C. SOLLIUS APOLLINARIS*), a very ingenious and learned ecclesiastic of the fifth century, was descended of an illustrious family, his father and grandfather having been præfetti-prætorio in Gaul, and was born at Lyons about 430. He was educated with care, performed his studies under the best masters of that time, and became very skilful in all parts of literature, especially in poetry. He married Papianilla, the daughter of Avitus, who, from præfectus-prætorio in Gaul, was raised to the imperial throne, after the death of Maximus. But Majorianus, whom Leo had taken into a partnership of the empire, forced Avitus to lay down his crown, and came to besiege the city of Lyons, where Sidonius had shut himself up. The city being taken, he fell into the hands of the enemy; but the reputation of his great learning procured him all the favour he could desire: and, as a grateful acknowledgement of it, he made a panegyric

gyric in honour of Majorianus, which was so well taken, that the latter erected Sidonius's statue in the city of Rome. The emperor Anthemius did more honourably requite the panegyric which Sidonius made in his honour, by making him governor of the city of Rome, and afterwards raised him to the dignity of a patrician; but he soon quitted his secular employment, and turned himself to the government of the church. The see of Clermont being vacant in 472, Sidonius, though yet no more than a layman, was chosen into it without competition; and, applying himself to such studies as were proper for his vocation, performed all the offices of a wise and good bishop. Clermont being besieged by the Goths, he encouraged the people to stand upon their defence, and would never consent to the surrender of the city; so that, when it was delivered up, he was forced to fly, but was soon restored. Some time after, he was crossed by two factious priests, who deprived him of the government of his church; but he was again settled with honour at the end of a year. He died in peace in 487, after he had been bishop fifteen years.

He was a man learned above the age he lived in, skilled in all parts of literature and science, of a subtle and penetrating wit, and an elegant writer, both in verse and prose. He wrote several things, none of which are extant, except nine books of Epistles, with about four and twenty poems interspersed. There are few things in his letters which relate to religion or the church: but they contain a great variety of matters, which relate to learning and prophane history. They were published with notes by father Sirmond, at Paris, 1614, in 8vo; and, after his death, reprinted in 1652, with some additions, in 4to.

SIGNORELLI (LUCA), a Florentine painter, was born at Cortona in 1439. He was so excellent at designing naked bodies, that from a piece, which he painted in a chapel of the great church at Orvieto, the famed Michael Angelo transferred several entire figures into his "Last Judgement." The following story of him shews what an absolute command he had over his passions. He had a son extremely handsome, and a youth of great hopes, who was unfortunately killed at Cortona. This son, infinitely beloved by him, was brought home: upon which he ordered his corpse to be carried into his painting-room; and, having stripped him, immediately drew his picture, without shedding a tear. He painted a great deal for pope Sixtus IV, and died very rich in 1521.

SIGONIUS (CAROLUS), a most learned Italian, was of an ancient family of Modena, and born there in 1525. His father designed him for a physician, and sent him to Bologna with

with that view : but he soon abandoned this pursuit, and gave himself up to Greek and Latin learning, which was more agreeable to his taste and humour. He taught Greek first at Venice, then at Padua, and lastly at Bologna. He had some literary disputes with Robortellius and Gruchius upon Roman antiquities, in which he was exceedingly well versed. He wrote a vast number of books: the most esteemed of his works are, “*De Republica Hebræorum* ;” “*De Republica Atheniensium* ;” “*Historia de Occidentali Imperio* ;” and “*De regno Italiæ*.” Lipsius, Casaubon, Turnebus, and all the learned, speak of him in terms of the profoundest respect ; and very deservedly ; for, he was unquestionably a man of great judgement as well as learning, very exact and deep in researches, and of most unwearied diligence. He died in 1584, aged 60. His works were all collected, and printed at Milan in 1733 and 1734 : they make six volumes in folio.

SILANION, a famous Athenian statuary, who lived in the time of Alexander the Great, about the hundred and fourteenth Olympiad. The figure of Sappho ; that of one Satyrus, who had gained several prizes at the Olympic exercises ; and that of a wrestler, called Demaratus ; were reckoned his master-pieces ; to which we may add a statue of Apollodorus, a man of Silanion’s profession, who was very hard to please himself. This Apollodorus was represented by Silanion, as Pliny reports, breaking his own figures, and with all his chagrin and curiosity about him ; which was expressed with so much life and nature, that it looked like anger itself. Pliny, lib. 34. cap. 8. Bayle, *Diction. Histor.*

SILIUS ITALICUS (CAIUS), a Roman poet, and author of an epic poem in seventeen books, which contains an account of the second Punic war, so famous in history for having decided the empire of the world in favour of the Romans. He was born in the reign of Tiberius, and is supposed to have derived the name of Italicus from the place of his birth ; but whether he was born at Italica in Spain, or at Corfinium in Italy, which, according to Strabo, had the name of Italica given it during the social war, is a point which cannot be known : though, if his birth had happened at either of these places, the grammarians will tell us, that he should have been called Italicensis, and not Italicus. When he came to Rome, he applied himself to the bar ; and, by a close imitation of Cicero, succeeded so well, that he became a celebrated advocate and most accomplished orator. His merit and character recommended him to the highest offices in the republic, even to the consulship, of which he was possessed when Nero died. He is said to have been aiding and assisting
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in accusing persons of high rank and fortune, whom that wicked emperor had devoted to destruction : but he retrieved his character afterwards by a long and uniform course of virtuous behaviour. He held a principal place under the emperor Vitellius, which he executed so well that he preserved his credit with the public. Vespasian sent him as proconsul into Asia, where he behaved with clean hands and unblemished reputation. After having thus spent the best part of his life in the service of his country, he bade adieu to public affairs, resolving to consecrate the remainder to a polite retirement and the Muses. He had several fine villas in the country ; one at Tusculum, celebrated for having been Cicero's ; and a farm near Naples, said to have been Virgil's, and at which was his tomb, which Silius often visited. Thus Martial compliments him on both these accounts :

- “ Silius hæc magni celebrat monumenta Maronis,
 “ Jugera facundi qui Ciceronis habet.
 “ Hæc idem Dominumque sui tumulique larisque
 “ Non alium mallet nec Maro nec Cicero.”
- “ Of Tully's seat my Silius is possess'd,
 “ And his the tomb where Virgil's ashes rest.
 “ Could those great shades return to choose their heir,
 “ The present owner they would both prefer.”

In these retirements he applied himself to poetry, led not so much by any great force of genius, which would certainly not have suffered him to stay till life was in the wane, and his imagination growing cold, as by his exceeding great love of Virgil, to whose memory he paid the highest veneration, and whose birth-day he is said to have celebrated annually with more solemnity than his own. He has imitated him in his poem ; and, though he falls entirely short of him, yet he possesses many excellent qualities, and has discovered a great and universal genius, which would enable him to succeed in some degree in whatever he undertook. He spent many years in this manner ; till at last he was seized with an incurable ulcer, which afflicted him with insupportable pains, and drove him to put an end to his life by refraining from sustenance. This was a common practice among the Romans, and, according to the principles of the Stoics, an act of bravery : though it is remarkable, that Atticus, who was an epicurean, died in the same manner.

Since we know little of Silius Italicus but what we learn from an epistle of the younger Pliny, we cannot do better than subjoin that epistle, or part of it at least, as we find it translated

lated by Mr. Melmoth; since it will not only confirm all that has been said, but let the reader into some farther particulars concerning him.

PLINY TO CANINIUS.

“ I am just now informed, that Silius Italicus has starved himself to death at his villa near Naples. Having been afflicted with an imposthume, which was deemed incurable, he grew weary of life under such uneasy circumstances, and therefore put an end to it with the most determined courage. He had been extremely fortunate through the whole course of his days, excepting only the loss of his younger son; however, that was made up to him in the satisfaction of seeing his eldest, who is of a more amiable character, attain the consular dignity, and of leaving him in a very flourishing situation. He suffered a little in his reputation in the time of Nero, having been suspected of forwardly joining in some of the informations which were carried on in the reign of that prince; but he made use of his interest in Vitellius with great discretion and humanity. He acquired much honour by his administration of the government of Asia; and, by his approved behaviour after his retirement from business, cleared his character from that stain which his former intrigues had thrown upon it. He lived among the nobility of Rome without power, and consequently without envy. Though he frequently was confined to his bed, and always to his chamber, yet he was highly respected and much visited; not with a view to his wealth, but merely on account of his merit. He employed his time between conversing with men of letters, and composing of verses; which he sometimes recited, in order to try the sentiments of the public: but he discovered in them more industry than genius. In the decline of his years he entirely quitted Rome, and lived altogether in Campania, whence even the accession of the new emperor (Trajan) could not draw him; a circumstance which I mention, as well to the honour of the prince, who was not displeased with that liberty, as of Italicus, who was not afraid to make use of it. He was reproached with being fond of all the elegances of the fine arts to a degree of excess. He had several villas in the same province; and the last purchase was always the chief favourite, to the neglect of the rest. They were all furnished with large collections of books, statues, and pictures, which he more than enjoyed, he even adored; particularly that of Virgil, of whom he was so passionate an admirer, that he celebrated the anniversary of that poet's birth-day with more solemnity than his own; especially at Naples, where he used to approach his tomb with

as much reverence as if it had been a temple. In this tranquillity he lived to the 75th year of his age, with a delicate rather than a sickly constitution. It is remarkable, that as he was the last person upon whom Nero conferred the consular office, (that prince being killed during his consulship), so he was the last also that survived of all those who had been raised by him to that dignity. When I consider this, I cannot forbear lamenting the transitory condition of mankind. Is there any thing in nature so short and limited as human life, even in its most extended period? Does it not seem to you, my friend, but yesterday, that Nero was upon the throne? and yet not one of all those, who were consuls in his reign, now remain!"

There have been many editions of Silius Italicus. A neat and correct one was published at Leipzig, 1696, in 8vo, with short and useful notes by Cellarius: but the best is that "*cum notis integris Variorum & Arnoldi Drakenborch. Traject. ad Rhen. 1717,*" 4to.

SIMEON STILITES, the inventor of the strange and ridiculous discipline practised in the fifth century by superstitious persons, called Stilites by the Greeks, and Sancti Columnares, or pillar-saints, by the Latins. This Simeon began his follies by changing the Shepherd's life for the austerities of a monk. He passed thirty-seven years of a miserable life upon the summits of different pillars, by which he attracted universal admiration and reverence. His example was followed by various inhabitants of Syria and Palestine, who mistook this fanaticism for the suggestions of a true and holy religion. Simeon, the leader of this sect, was born at Sifar, in the empire of Cilicia, about the year 392.

SIMON (RICHARD), a French critic and divine of great sense and learning, was born at Dieppe in 1638, and commenced his studies among the priests of the oratory in the same town. He quitted them for some time, and went to Paris, where he applied himself to divinity, and made a vast progress in the knowledge of the Oriental tongues, for which he had always a particular turn: but he returned to the oratory, and became a priest of it about 1660. In 1670, he began to present the public with things of a smaller kind: as, in this year, "*Factum pour les Juifs de Metz, accuses d'avoir tué un petit enfant Chrétien;*" in 1674, a French translation from the Italian of "*Leo Modena's History of the present Jews,*" with a supplement concerning the sects of the Caraites and Samaritans, by himself; in 1675, another translation from the Italian of a "*Voyage to mount Libanus,*" by Jerome Dandini. But the first work of importance, and indeed the most important work he ever published, was his

.. Histoire

"*Histoire Critique du Vieux Testament*," or "*Critical History of the Old Testament*." It appeared in 1678, but was immediately suppressed by the intrigues and management of Messieurs du Port Royal; who pretended, that it contained things false and dangerous to religion and the church. It was reprinted the year after, and was so much admired for excellent learning and admirable criticism, that it became an object of attention to foreigners; and thus was published, in Latin at Amsterdam 1681, in English at London 1682. In the mean time, on account of some singularities, it laid a foundation for the disputes which he afterwards had with Le Clerc, Isaac Vossius, Jurieu, and other learned men.

In 1684 he published "*Histoire de l'Origine & du Progrès des Revenus Ecclésiastiques*," or, "*The History of the Rise and Progress of Ecclesiastical Revenues*," under the name of Jerome a Costa; for it was very common with him to assume fictitious names. This work and the critical History of the Old Testament "are read," says Voltaire, who calls Simon an excellent critic, "by all men of learning." A second edition of it, with great additions, was printed at Francfort, as was the first, 1709, in 2 vols. 12mo. In 1684, he published, at London, "*Disquisitiones Criticæ de variis per diversa loca & tempora Bibliorum Editionibus, &c.*:" and in the same year, at the same place, came out an English translation of it, with this title, "*Critical Enquiries into the various editions of the Bible, printed in divers places and at several times, together with animadversions upon a small treatise of Dr. Isaac Vossius concerning the oracles of the Sibyls*." There is great order, exactness, and learning, in this piece; and it may be considered as a very good abridgement of his "*Critical History of the Old Testament*." In 1686, he published an answer to Le Clerc, who had printed a criticism upon this work the year before; and, upon Le Clerc's replying in 1686, another in 1687. He did not put his own name to these pieces, but called himself the Prior of Bolleville; at which place he then resided.

In 1688 he published at Francfort, under the name of John Reuchlin, "*Dissertation Critique sur la Nouvelle Bibliothèque des Auteurs Ecclésiastiques par Du Pin, &c.*:" in which he supports with great spirit some principles in his "*Critical History of the Old Testament*," which had been contradicted by Du Pin. In 1689 came out his "*Histoire Critique du Texte du Nouveau Testament*," an English version of which was published the same year at London; in 1690, "*Histoire Critique des versions du Nouveau Testament*;" in 1693, "*Histoire Critique des principaux Commentateurs du Nouveau Testament*:" in all which, as indeed in every thing
else

elle he wrote, there appears great acuteness, great judgement, and great learning. In 1702 he published a French translation of the New Testament, with critical remarks, in 2 vols. 8vo: it was censured by Cardinal de Noailles, and Bossuet, bishop of Meaux. In 1714, was published at Amsterdam, in 2 vols. 12mo, "*Nouvelle Bibliotheque Choisie, ou l'on fait connoître les bons livres en divers genres de littérature, & l'usage qu'on en doit faire:*" or, "A new select library, which points out the good books in various kinds of literature, and the use to be made of them:" but this must be reckoned a posthumous work; for, Simon died at Dieppe in April, 1712, in his 74th year.

He was the author and editor of other things, but they were of a smaller nature, and less considerable: it is sufficient to have mentioned his principal works.

SIMON MAGUS, the father and founder of heresy, and the first that disturb'd the Christian church, was born at Githon, in Samaria, where he is said to have made himself famous by his magic powers. He was probably baptised by St. Philip about the year 34, and soon after offered to purchase, of the apostles Peter and John, the power of conferring the Holy Ghost; but his offer was rejected, and he solicited their prayers, and was by them exhorted to repent. According to Justin Martyr, and other ancient historians, he travelled as far as Rome; but they are perhaps in an error. The common story of his death is fabulous; however, the curious reader may find some satisfaction from Van Dale's dissertation "*De Statua Simonis,*" on the subject of his tragical end. A thing so remarkable would not have escaped the notice of the Roman historians, the fathers, and bishops of the first three centuries. The Simonians, the sect to which he gave his name, did not subsist in any part of the earth 200 years afterwards. It was extinguished, according to Donæus, by the Menandrian heresy, for their doctrine and opinions.

SIMON (of DURHAM). He was a monk, first in the convent of Whiteby, and afterwards in that of Durham; during the reign of Edward III. as appears from his chronicle, which was written soon after the year 1343, when David II. of Scotland was taken prisoner. The time of his death is not certainly known; but probably it happened before the year 1357, because he makes no mention of the restoration of king David. His chronicle, in MS. in the library at Durham, and a copy of it, was published at Oxford by Lr Herne.

SIMONEAU (CHARLES), an ingenious French engraver, a native of Orleans, born 1639, and bred under Coypel and Chateau. He engraved for the Medallie History of Louis XIV.

But he is best known by his magnificent print of *Franche-Comté* re-conquered. His portrait of the duchess of Orleans, after Rigaud, and his journey of Mary of Medicis, from Rubens, are reckoned among his best pieces. Died at Paris in 1728. Lewis Simoneau engraved in 168 plates, in 2 vols. folio, the "History of printing and Engraving, and other mechanic Arts from 1694 to 1710."

SIMONIDES, an ancient Greek poet and philosopher, was born at Ceos, an isle in the *Ægean* sea, about the 56th olympiad; and kept a school, in his first years, at Carthea in that island, teaching the art of singing and dancing in the chorus. Then he left his country, and removed into Sicily; where, by his wisdom and his verse, he gained the esteem and favour of the three greatest men perhaps then in the world; Pausanias general of Sparta, Themistocles the Athenian, and Hiero of Sicily, the wisest and most moderate of the ancient tyrants. He composed poems in almost every way, but especially in the elegiac; and got as much honour as he gave to the four celebrated fights at Marathon, Thermopylæ, Salamis, and Platea. By his elegy on the first of these battles, he won the prize from *Æschylus* the tragedian. When he is represented by Quintilian and others as a most moving and passionate writer, they allude particularly to his *ἑρμῶν* or Lamentations, mentioned by Suidas, which were so powerful in drawing tears from the readers, that Catullus uses as a proverb—"Mæstius lacrymis Simonideis." And for the same reason Horace, after he has been bewailing the miseries of the Roman wars, and at last is willing to turn from that melancholy subject, cautions his muse not to take up the lamentations of the Cæan Muse instead of her own sportive way:

"Sed ne relictis musa prociis jocis

"Cææ retractes munera nœniæ."

His wit was above the censure of the critics; but the common fault laid to his morals was extreme covetousness. When he was taxed with this vice in his old age, his answer was, that he had rather leave riches to his enemies when he died, than be forced by poverty, while he lived, to seek the assistance of his friends. This does not shew a very gracious turn of mind; and yet, excepting this imputation of covetousness, he is represented as a man of extraordinary piety. Tully has given us one instance, and recorded the reward of heaven upon it. "Happening," says he, "to find a dead corpse exposed on the shore, and taking care to give it a decent burial, he had a vision of the dead man for whom he performed the pious office, admonishing him not to fail the next day, as

he designed." Simonides obeyed; and his companions, putting to sea, were all shipwrecked and drowned. But the noblest testimony of his wise way of thinking in religious matters, is that famous answer of his to Hiero, who asked him, "what God was?" At first Simonides desired a day's time to consider: upon the expiration of that, he begged two days more; and when, upon a frequent redoubling of the time, Hiero demanded the reason of the delay; "because," says Simonides, "the more I think on that subject, the more obscure it seems." He is recorded, by Cicero and Quintilian, as the inventor of artificial memory; and they both give a remarkable instance of his excellence in that way, to which we refer the reader.

It is evidence enough of the esteem the antients had for him, that we find Xenophon doing him the honour to make him a speaker with Hiero, in his "Dialogue of Tyranny," and Plato, in his "Protagoras," introducing the great Socrates expounding his verses, and, in another place, allowing him the glorious epithet of "Divine." It is plain they were all of Tully's opinion, and respected his wisdom and learning in other matters, as much as his sweet vein of poetry. He is generally supposed to have been a very long-liver. Plutarch has an inscription, which shews him to have won the poetic prize after he was eighty. Suidas allows him 89 years; and Lucian gives him above 90. If we believe the old Greek epigrams made on his person and works, he died in Sicily, and probably in the court of king Hiero. The little pieces that remain of him are placed together in Ursinus's collection, printed at Antwerp by Plantin, in 1568; and in other collections of the Minor poets.

SIMPLICIUS, an ancient philosopher, by country a Cilician, was a disciple of Ammonius, and like him a firm adherer to Paganism. He was one of those, who, distrusting the security of their situation under the emperor Justinian, went with Areobindas to Cosroes king of the Persians: but, this removal not answering their expectations, they returned to Athens, after it had been stipulated in a truce between the Persians and the Romans, A. D. 549, that they should see quietly and securely upon what was their own, and not be compelled by the Christians to depart from the religion of their ancestors. Simplicius was a professor of the Peripatetic Philosophy; not, however, as an opposer of other sects, but desirous to reconcile them all: and hence he is called by a modern (Petrus Petrus), "*omnium veterum philosophorum conciliator*." He wrote commentaries upon several of Aristotle's works, which are valuable, not only for the judgement and good sense of Simplicius, which is every where displayed, but also for

some curious fragments of antient philosophers therein preserved. But, of all his productions, some of which are lost, at least unpublished, none exceeds his "Commentary upon Epietetus;" concerning which Fabricius declares himself persuaded, that there is nothing in Pagan antiquity better calculated to form the manners, or to give juster ideas of a Divine Providence. It has been several times printed in Greek and Latin; at Leyden, 1639, in 4to; at London, in 1670, in 8vo. Monsr. Dacier published a French translation of it at Paris, 1715, in 12mo; as Dr. George Stanhope had an English one at London, 1704, in 8vo.

SIMPSON (THOMAS), professor of mathematics in the king's academy at Woolwich, fellow of the Royal society, and member of the royal academy at Stockholm, was born at Market-Bosworth, in Leicestershire, Aug. 20, 1710. His father was a stuff-weaver in that town: and, though in tolerable circumstances, yet, intending to bring up his son to his own business, he took so little care of his education, as only to have him taught English. May, 1724, there happened a great eclipse of the sun, which was total in several parts of England; which phenomenon struck the mind of young Simpson with a strong curiosity to enter into the reason of it, and so be able to predict the like surprising events. It was, however, five or six years before he could obtain his desire, which at length was gratified by the following accident. Being at the house of a relation, where he had resided some time, a pedlar came that way, and took a lodging at the same house. This man, to his profession of an itinerant merchant, had joined the more profitable one of a fortune-teller, which he performed by judicial astrology. Every one knows with what regard persons of such a cast are treated by the inhabitants of country-villages: it cannot be surprising, therefore, that an untutored lad of nineteen should look upon this man as a prodigy; and, regarding him in this light, should endeavour to ingratiate himself into his favour. He succeeded: and the pedlar, intending a journey to Bristol fair, left in his hands an old edition of Cocker's Arithmetic; to which was subjoined a short appendix on Algebra; and a book of Partridge, the almanac-maker, on genitures. These he had perused to so good purpose, during the absence of his friend, as to excite his amazement upon his return: in consequence of which he set himself about erecting a genethliacal type, in order to a presage of Thomas's future fortune. The position of the heavens the wizard having very maturely considered, "secundum artem," did, with much confidence, pronounce, that "within two years time Simpson would turn out a greater man than himself!"

It was not long after this, that Simpson, being pretty well qualified to erect a figure himself (for he had taught himself to write), did, by the advice of his friend, make an open profession of casting nativities; whence he derived a pretty pittance, so that he quite neglected weaving, and soon became the oracle of Bosworth and its environs. Scarcely a courtship advanced to a match, or a bargain to a sale, without previously consulting the infallible Simpson about the consequences. Helping folks to stolen goods he always declared above his match; and that, as to life and death, he had *no* power. Together with his astrology, he had furnished himself with enough arithmetic, algebra, and geometry, to qualify him for looking into the Ladies Diary (of which he had afterwards the direction), whereby he came to understand, that there was still a higher branch of mathematical knowledge than any he had been yet acquainted with; and this was the method of fluxions. Nevertheless, our young analyst was altogether at a loss to discover any English author who had written on the subject, except Mr. Hayes; and his work, being a folio and then pretty scarce, exceeded his ability of purchasing. However, an acquaintance lent him Stone's Fluxions, which is a translation of De l'Hospital's "*Analyse des infiniment-petits*:" and by this one book, and his own penetrating talents, he was, as we shall presently see, enabled, in a very few years, to compose a much more accurate treatise on that subject than any that had before appeared in our language.

After he had bid adieu to astrology and its emoluments, he was driven to hardships for the subsistence of his family; having married a widow with two children, who soon brought him two more. He came up to London; and for some time wrought at his business in Spitalfields, and taught mathematics when he had any spare time. His industry turned to so good account, that he went home, and brought up his wife and children to settle in London. The number of his scholars increasing, and his abilities becoming in some measure known to the public, he put forth proposals for publishing, by subscription, "A new Treatise of Fluxions, wherein the Direct and Inverse Method are demonstrated after a new, clear, and concise manner; with their application to Physics and Astronomy. Also the Doctrine of infinite Series and reverting Series universally and amply explained; fluxionary and exponential Equations solved, &c." When he first proposed his intentions of publishing such a work, he did not know of any English book founded on the true principles of fluxions, that contained any thing material, especially the practical part; and, though there had been some very curious

things done by several learned and ingenious gentlemen, the principles were nevertheless left obscure and defective, and all that had been done by any of them in "infinite Series" very inconsiderable. The book was not published till 1737; the author having been frequently interrupted from furnishing the press so fast as he could have wished, through his unavoidable attention to his pupils for his immediate support. In 1740, he published, "A Treatise on the Nature and Laws of Chance," 4to; to which are annexed full and clear Investigations of two important Problems added in the second Edition of Mr. De Moivre's Book on Chances, and two new Methods for summing of Series." His next performance was, "Essays on several curious and useful subjects in speculative and mixed Mathematics. Dedicated to Francis Blake, Esq; since Fellow of the Royal Society, and his very good Friend and Patron. Printed in the same year 1740," 4to. In 1742, 8vo, "The Doctrine of Annuities and Reversions deduced from general and evident Principles: with useful Tables, shewing the Values of single and joint lives, &c. at different Rates of interest, &c." This, in 1743, was followed by "An Appendix, containing some Remarks on a late Book on the same subject (by Mr. Abr. De Moivre, F. R. S.) with Answers to some personal and malignant Representations in the Preface thereof." De Moivre never thought fit to reply to it. In 1742, he published also "Mathematical Dissertations on a Variety of Physical and Analytical Subjects," 4to. This work he dedicated to Martin Folkes, esq. president of the royal society. His next book was, "A Treatise of Algebra, wherein the fundamental Principles are fully and clearly demonstrated and applied to the solution of a variety of Problems." To which he added, "The Construction of a great number of geometrical Problems, with the Method of resolving them numerically." This work was designed for the use of young beginners; inscribed to William Jones, esq. F. R. S. and printed in 1745, 8vo. A new edition appeared in 1755, with additions and improvements. This is dedicated to James earl of Morton, F. R. S. Mr. Jones being dead. "Elements of Geometry, with their application to Mensuration of Superficies and Solids, to the Determination of Maxima and Minima, and to the Construction of a great Variety of Geometrical Problems." First published in 1747, 8vo. A second edition came out in 1760, with large alterations and additions, designed for young beginners; particularly for the gentlemen at the king's academy at Woolwich, and dedicated to Charles Frederick, esq. surveyor-general of the ordnance. In 1748, came out his "Trigonometry, Plane and Spherical, with the Construction and Application of Logarithms," 8vo.

This

This little book contains several things new and useful. "Select Exercises for young proficient in the Mathematics," 8vo, 1752. The dedication is to John Bacon, esq. F. R. S. In 1750, 2 vols. 8vo. "The Doctrine and Application of Fluxions, containing, besides what is common on the Subject, a Number of new Improvements in the Theory, and the Solution of a Variety of new and very interesting Problems, in different branches of the Mathematics." In the preface the author offers this to the world as a new book rather than a second edition of that published in 1737; in which he acknowledges, that, besides press-errors, there are several obscurities and defects, for want of experience, and many of the disadvantages he then laboured under, in his first tally. This work is dedicated to George earl of Macclesfield. His "Miscellaneous Tracts," printed in 1757, 4to, was his last legacy to the public; a most valuable bequest, whether we consider the dignity and importance of the subjects, or his sublime and accurate manner of treating them. These are inscribed to the earl of Macclesfield. Several papers of Mr. Simpson were read at meetings of the Royal Society, and printed in their Transactions: but as most, if not all, of them were afterwards inserted, with alterations or additions, in his printed volumes, it would be needless to take any notice of them here.

From his writings, let us now return to himself. Through the interest and solicitations of William Jones, esq. he was, in 1747, appointed professor of mathematics, then vacant by the death of Mr. Derham, in the king's academy at Woolwich, his warrant bearing date August 25. Not long after, he was chosen a member of the Royal Society. The president and council, in consideration of his very moderate circumstances, were pleased to excuse his admission-fee, and likewise his giving bond for the settled future payments. At the academy he exerted his faculties to the utmost, in instructing the pupils who were the immediate objects of his duty; as well as others whom the superior offices of the ordinance permitted to be boarded and lodged in his house. In his manner of teaching he had a peculiar and happy address, a certain dignity and perspicuity, tempered with such a degree of mildness, as engaged both the attention, esteem, and friendship, of his scholars. He had the misfortune to find his health decline, through his close manner of living, and the want of conversing with his friends. His weak constitution of body was ill adapted to the vigour of his mind, having been framed with originally weak nerves. Exercise and a proper regimen were prescribed him, but to little purpose; for he sunk gradually into such a lowness of spirits as often in a manner deprived him of his mental faculties, and at last rendered him incapable of performing

forming his duty, or even of reading the letters of his friends; and so trifling an accident as the dropping of a tea-cup would flurly him as much as if a house had tumbled down. The physicians advised his native air for his recovery; and, Feb. 1761, he set out, with much reluctance (believing he should never return), for Bosworth, along with some relations. The journey fatigued him to such a degree, that, upon his arrival, he betook himself to his chamber, where he grew continually worse and worse to the day of his death, May 14, in his 51st year.

He left a son and a daughter; the former an officer in the royal regiment of artillery. The king, at the instance of lord Ligonier, in consideration of Mr. Simpson's great merits, was pleased to grant a pension to his widow, together with handsome apartments adjoining to the academy; a favour never conferred on any before.

SIMPSON (JOHN, M. A.). He was born near Dumfries, 1677, and educated in the university of Glasgow, where he took his degrees, and was ordained minister at Lismahago, near Hamilton. Thence he was removed to be professor of divinity in Glasgow 1716. In his lectures to his students he denied the doctrine of the Trinity in Unity, which brought upon him the whole vengeance of the Church of Scotland; for he was prosecuted ten years before their judicatures, and afterwards deposed and excommunicated. But the late queen Caroline interested herself so strongly in his favour that a pension equal to his salary was settled upon him for life. He died at Edinburgh, 1744, aged 65.

SIMPSON (ROBERT, M. D.) He was born at Hamilton 1695, and educated in the university of Glasgow, where he took his degrees in physic, but never succeeded in his profession. His genius lay towards the mathematics and abstruse sciences. The university of Glasgow made choice of him to be their mathematical professor; and he taught the mathematics many years with great reputation. He died at Glasgow, 1765, aged 70. His works are numerous, and all greatly esteemed; particularly his "Euclid," and his "Treatise on Conic Sections."

I N D E X

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